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ster for 1843.

egislature, the 27th Officers, Consuls, M iston, Salem and La ble Societies, Bank Imasters, Justices, in Massachusetts, M

Financial Committee. JACKSON, SAMUEL PHILBRICK,
JACKSON, EDMUND QUINCY,
BAY WOLLIAM BASSETT.

CLLOYD GARRISON, Editor. 10L. XIII.--- NO. 23.

OUR COUNTRY IS THE WORLD ... OUR COUNTRYMEN ARE ALL MANKIND

BOSTON, FRIDAY, JUNE 9, 1843.

FUGE OF OPPRESSION.

From the Washington Globe. vew Revelation,' and ' Perfect Individuly with Perfect Community.

en somewhat astounded with the rebeen somewhat astounded with the re-in the New-York papers of the proceed-of the societies that have lately held saries in that city, which scems the traction to all the multifarious institu-teformation of mankind. Of these, neficial in their operation. to err, by carrying their principles to her impracticable or absurd; while in our opinion, are based on doc-pernicious to the religion, the morality,

the abolition societies stand Not content with availing them-money, co-operation, influence, cample, to uproot the long-estabntry, they have avowed stitution of the United th unsparing ferocity; and perthy, debasing schemes of amal-sanctioned by a great portion of inations of the United States, d them in one sweeping condemaw revelation' is propounded to the the words of one of its great expoun-te anniversary in New-York, in the fand emphatic words: 'You must tread the Constitution under foot!

ossible that any sincere Christian, or who loves his country and its instinction with his name, or sustain by political, as well as religious sident of the American Abthe son of one of those illustrious and the first foundation of that temple he afterwards sustained by his on a 'new revelation,' whose object destroy the noble monument of which his father assisted in raising! of the land, whose office it is to exand administer the laws of his not join in this mad crusade against redly the son of a father estors became exiled martyrs to their hose whole life exemplified his devotion ion for which they sacrificed their d object is ' to put the churches under nan (as would appear from his gentleman (as would appear from his eing mentioned in the proceedings to ade) was not present at the meeting, we may infer from his absence, that he somewhat ashamed of his associates ich, were it ever so holy, would be ing thus prostituted to the purposes of reason. Indeed, we do not see how, blic declarations of inveterate hostility s, the Constitution, and the religious es-nts of the United States, any man of piety, a, or morality, can consent to identify him-

ese desperate and daring fanatics.
general fermentation of folly and fanat-

ermentation of folly and fanat-engendered a thousand mis-

impracticable theories—moral, religious, and philosophical—we perceive another ciety, State app adary Quest n Pilotage, &c. &c rights of property and the social state en the field in New York. We refer HOUSE ings of a 'society for the regeneration l-by the simple process of overturn-SEAMEN. dished laws and institutions, and neutral-passions, prejudices, follies and foibles a race, by one universal amalgamation diculous, and the basis on which this ES A. BATTISTE, s, it means (if it means any thing) com-things not only incongruous, but totally le. All societies, communities and nations other—like the great system of the uni-Court Street, Boston (16.) HOUSE. ppened a genteel Board
io. 4 Southack-streetcomplete repair, and is
ste all who may be diage. Strangers visiting
at the Union Hous,
a made to render ther
at two on the most madcounteracting influences, so skilfully preserve the harmonious action of the ion of the heavenly bodies being directhand of an all-wise and omnipotent Being, through the agency of the laws of na-dished by himself, is one continued series harmony; while, on the other hand, the he wants, and, if you please, the wisdom reessarily partakes of those imperfections o all his works. The wisest lawgivers JOHN ELY. CATIONS. o more than oppose the social to the sel-ble, and endeavor to preserve the equilib-while they were excited to activity and As, a permon by apprisonment of C wards directly accruing to themselves they were, at the same time, restrained By Mrs. M. W. Che ice of their passions, by a regard for more permanent interests involved in r 1843. By Mrs. L. W. The most perfect state of society at in which this selfish and this socia ere so equally balanced, as, on one hand, s on America, Harper inducements to individual exertion: other, to restrain the passions of man assess injurious to the welfare of society lits of his neighbors. This, however, peranee House. fection, which is not the attribute of any is of imperfect beings. But to say that iniduality and perfect community can exntre-street, (cor e same as a G where he will be is to lay down a broad, open, palpable might as well be affirmed that a man and the same time, have his own will ed by that of another, or do just as he thout consulting his own inclinations.

is a REERESHNER feet individuality can only be preof a hermit; perfect community is only semong slaves, who have nothing to dior 25 Corphill. OEL W. LEWIS. The Symbol, and Odd Fellows' Magazine." IBERATOR. the 'Liberator' versus Odd Fellowship. , Hartford ;- J

, Hartford, unroe, Canterbur r, New-Yark City men C. Fuller, Sh Waterloo; John cy, Rushville; h

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hould always design be credited.

iblish the following from the 'Liberator,' of only for the purpose of showing how com-iculous some people make themselves apsubject which they kn pity the man who can use no that ridicule, misrepresentation and false-

a society, is to become a constituent part of

my, and surrender a corresponding por-iduality. There is but one possible or-of society, and that is founded on the

of our individuality to the

follows the article from the Liberator.]

is the beautiful and refined language of the and unassuming Editor of the Liberaunassuming Editor of the Libera-im Lloyd Garrison, Esquire; a friend to mation of blacks and whites in marriage dissolution of the union of the States—of siment of the Christian Church;—of one always professed a desire that Truth should be Error, and that calm and sober reason-better than sophistry and ridicule. Mr. has ever professed to be a friend to Truth, extract we have custal chees the control of the control imaster may enclose r of a newspaper, we erson, and frank the

rejected. Very probable that this or the kind, is the reason.

The editor of the Boston Olive Branch (the Reverend Mr. Norris) copies our article on Odd Fellowsensible and calm reply :

There, gentlemen, yes, and ladies fair, what think you of the above beautiful homily? Is not Garrison a wizzard, to write such a sublime essay as that? Yes, it is even so! It is a specimen of Wm. Lloyd Garrison's charity? Odd Fellows had better sur-Garrison's charity? Odd Fellows had better sur-render their charters, and disband. Yes, Garrison bids all good men to crush them. But what is their fault? They are a secret society: they are a When an insurrection occurs on an estate, it usubids all good men to crush them. But what is their fault? They are a secret society; they are a charitable society; they refuse to admit doubtful characters and bad men into their society; and they have chaplains, and their meetings are allways are killed at the time, or are afterwards executed, a number of them are usually placed in the chainhave chaplains, and their meetings are always opened by singing and prayer; and every candidate, on the threshold of admission, enjoys the benefit of a prayer to Almighty God, that he may become a good man and worthy Brother. The society also is an enemy to lovely women, because it educates and supports the orphans of a deceased Brother, buries him when he dies, and, unasked, at once pays a large sum to the widow, rich or poor, even before the dead is yet consigned to his last resting place. They visit always their sick, watch with them, and in all cases during the sickness, pay the sick brother or his family from three to five dollars per week.

The constant fear of a revolt under which the inhabitants live, you will be enabled to perceive the in all cases during the sickness, pay the sick brother or his family from three to five dollars per week.

do with Odd Fellowship.

But, stop! Let us ask who it is who attacks a great body of our most respectable citizens. Who is Wm. Lloyd Garrison? The ultra philanthropist—Garrison, the professed friend of negroes, but, who calls heaven and earth to curse every friend of the along who will not be high a their carriers. slave who will not let him be their captain, and orslave who will not let him be their captain, and order them how to carry on the emancipation cause—
Garrison, who has sworn eternal war against the
whole Christian Church—Garrison, the more than
semi-infidel—Garrison, the sworn enemy of every
minister of religion—Garrison, who, with a thonomaniac zeal, has done all in his power to do away
the Christian Sabbath—Garrison, who has made war on Christian baptism, the sacrament of the Lord's supper, and all the sweet and heaven-appointed ordinances of religion—Garrison, the enemy of all laws, and the non-resistant, who yet will fight, like bloody nouns, with the most insulting pen and saucy tongue ever used by man, all who will not

the presumption of the possibility or mapossibilities—namely, establishing 'a inth perfect individuality.' If we until means (if it means any thing) combines not only incongruous, but totally constitute the presumption of the family circle, with a few more of his little matters, he had better look after the Odd Fellows. Till then, we would thank him to hoe his own gar-den. Tis needless to tell the reader, Odd Fellows are bound together by no oaths. They admit no man, whose honor they cannot trust. We make no apology for defending those who are slandered.

SELECTIONS.

Slavery---Its Operation and its Consequences.

The editor of the Lincoln Telegraph, published The editor of the Lincoin Penegraph, published at Bath, Maine, has a friend in the island of Cuba, who writes very good and sensible letters for publication in his paper. The following is extracted from a letter dated Matanzas, April 3d:—

DEAR SIR: An insurrection broke out last week on some estate near Cardenas, which resulted in the death of many negroes in that vicinity. The Governor of Matanzas says, in his despatch to the Intendente at Havana, that it commenced on an estate where the slaves were treated with the greatest

better, indeed, than they do their own families; and yet, notwithstanding all this tenderness and affection displayed towards them by their indulgent masters and mistresses, the poor deluded wretches have often come to the absurd conclusion, that they are not so happy as they might be under other circumstances, and have very frequently risked their lives in attempting to escape some of this happiness. It can be proved that slaves are always treated kindly, in the same manner that we can prove that the level of the southerner. Slavery takes to escendancy in the national politics, and the coward North promptly watches, humors and anticipates its caprices. And the North therefore naturally despises labor. It would enslave it, if it could. It virtually does enslave it, though not, perhaps, absolutely. Labor is sold for money, where it is not paid for instead of money being sold for labor. Work goes in the same manner that we can prove that the la-dies, the dear souls, never practice tight lacing. I have frequently asked ladies who have been sus-pected of that practice, if such were the case, and they have invariably denied the charge, although they could often tell me of others who were guilty of it. In our southern States, slaveholders have often boasted, in my presence, of using their slaves know it, are deeply interested and personally, in the exceedingly well; they allowed each one a peck of anti-slavery movement. I do not wish them to come corn a week, with some bacon once a fortnight, and only administered wholesome correction to them, solely for the benefit of the slaves, of course—but, their neighbors, they were the cruel wretches who abused their hands, (I must not use the word slaves, it does not sound well to southern ears,) so much it does not sound well to southern ears, so much as to use the word of a southern ears, because the word slaves, the word of a southern ears, because the word slaves, the word of a southern ears, because the word slaves, the word of a southern ears, because the word slaves, the word of a southern ears, because the word slaves, the word of a southern ears, because the word slaves, the word of a southern ears, because the word slaves, the word of a southern ears, because the word slaves, the word of a southern ears, because the word of a southern ears,

for admission into some one of our Lodges, and been persons; that they were joined afterwards by the jected. Very probable that this or something of kind, is the reason.

To administer to the wants and necessities of our low-creatures—to visit the sick—to comfort the low-creatures—to visit the low-creatures—to

To administer to the wants and necessities of our fellow-creatures—to visit the sick—to comfort the widow in her affliction—to protect and educate the orphan, and to live together in Friendship, Love and Truth, finds no favor with the Editor of the Liberator.

In relation to the assertion that 'Odd Fellows are governed by unlawful oaths,' it may perhaps be necessary to state, for the information of the uninitiated, that it is utterly and wholly FALSE; and Mr. Garrison knew at the time he made it, he had no authority for doing so; and had he in reality that regard for truth and honesty to which he has so long professed to be an advocate, he would not have made the assertion. But an individual who can thus scoff at and ridicule the Christian religion, and those whose whole lives are engaged in its propagation, cannot have much sympathy for any institution, he its objects ever so landable and praiseworthy. Mr. G's remarks, therefore, on this point, are not worthy of notice. They can do no harm. They show but an illiberal and prejudiced mind, seeking only for the destruction of all society and institutions which may be at variance with its own perverse and selfish imagination.

We hope our readers will pardon us for occupying so much space in noticing the Editor of the Liberator.

Odd Fellowship.

The editor of the Boston Olive Branch (the Rever-which wich are afficiently the common that an interest the same and the first outbreak, word was sent the to the depth to the Governor at Matanzas, who repaired to the occupation to the Governor at Matanzas, who repaired to the occupation to the Governor at Matanzas, who repaired to the occupation to the Governor at Matanzas, who repaired to the occupation to the Governor at Matanzas, who repaired to the occupation to the Governor at Matanzas, who repaired to the occupation to the Governor at Matanzas, who repaired to the occupation to the Governor at Matanzas, who repaired to the occupation to the Governor at Matanzas, who repaired to the occupation to the Governor at Mata which passes a screw attached to an iron collar, which embraces the neck of the culprit. By turnend Mr. Norris) copies our article on Odd Fellow-ship, and appends to it the following argumentative, forward part of the neck, so as to produce strangulation, while at the same time the point of the screw passes between the joints of the neck, dividing the spinal marrow, producing dislocation, and causing the unhappy sufferer to protrude his tongue its whole length. This is called garrotting. A man was garrotted in Havana last week, as I was informed by a parson who witnessed it but he did

er or his family from three to five dollars per week.
Therefore, forsooth, on Garrison's bidding, all good
men must hunt the society until it is crushed. Yes,
these are proofs that Satan has alway had much to
do with Odd Fellowship. be done by. here with the peaceable and happy condition of the inhabitants of Antigua, and of other English islands which I have visited since emancipation took place there, it seems surprising that men of even ordinary intelligence and observation should adhere so pertinaciously to a system which is surely and inevitably working their ruin, both pecuniarily and morally, as alwebolders generally do to the system of slavery.

slaveholders generally do to the system of slavery. It can only be accounted for on the principle laid down by Jefferson in the Declaration of Independence, that 'mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they have been ac-

A slave was murdered by his fellow-slave here in the city last night, who was incited to the act by the offer of two bitts (twenty-five cents) by another slave, who had a grudge against the one killed. The saucy tongue ever used by man, all who will not sof social harmony. The scheme diculous, and the basis on which this are of unbounded happiness is to be issible, still more absurd; because it presumption of the possibility of assibilities—namely, establishing 'a perfect individuality. If we are prefect individuality. If we have according to the moral education they h

> From the Herald of Freedom Labor.

Anti-slavery is a movement in behalf of human labor. It attacks directly as an object, the enslave-ment of labor—or rather the abolition of slavery con-templates very signally the deliverance of labor from thraldom. The gross and scope of it is the refuge of enslaved humanity, in all its departments and interests. But labor is especially degraded and dishonored by the slave system, and is therefore deeply interested in the anti-slavery movement. Labor is every where underrated, disrespected and trodden down. To this the slave system eminently con-tributes. And you can scarcely have labor reputa-ble, in the country where the public opinion allows it, in any part of the land, to be enslaved. It sinks. in all other parts, in consequence, as the nominally free colored man goes down under the tolerated and countenanced slavery of his race. You cannot respect labor and enlave it both, in the same country, you can on the same globe.
The slave system at the South is winked at and

The slave system at the South is winked at and fellowshipped at the North. The northern states—man greets in political brotherhood, and democratic communion, the man-owning patriot from the South simulation, seized their cane-knives and murdered their master, overseer, and driver, did we not previously know that every body treats their own slaves with the greatest kindness imaginable, better, indeed, than they do their own families; and yet, not withstanding all this tenderness and affective agently of the southerner. Slavery takes the ascendancy in the national politics and the court is less sovereign associate of the non-slave over his less sovereign associat

in something of less value, or not paid for at all—
instead of money being sold for labor. Work goes
begging, instead of being yielded as it ought to
be to respectful solicitation and purchase. The laborer is glad to get work—instead of the capitalists being thankful to get labor. Money is esteemed far the worthier of the two. For money will
buy every thing—labor scarcely any thing.

abused their hands, (I must not use the word slaves, it does not sound well to southern ears,) so much as, to use the words of a southern gentleman, to bring the institution into disgrace. If any people on earth could exceed our 'free and enlightened citizens,' in treating their hands with tenderness and affection, it must be these humane, pious, enlightened and generous Spaniards. Surely, no people can exceed them in piety, or make so great a 'showing' of saints and images, and virgins and crucifixes, or kneel so devoutly as they do on the marble pavements of their churches.

Their affectionate regard for the welfare of the—I was about to say slaves, but it will never do; our southern brethren would not have the word in the Constitution, and therefore it must be unconstitution solution, and that calm and sober reasonable to be tier than sophistry and ridicule. Mr. I has ever professed to be a friend to Truth. We cannot for the life of which will appear in the manner in which they give with the manner in which they give with the manner in the manner in which they are country where its enslavement is sanctioned by both pricans on one estate attacked and slew three white patriotism and religion?

A Letter addressed by James Cannings Fuller, to the Editor of the London 'Friend.'

To the Editor of 'The Friend.'

With sorrow of heart have I read and re-read the leading article in No. 4 of 'The Friend,' and in behalf of 2486,900 of our fellow heirs of immortality, bought with the precious blood of our holf Redewer, yet held as chattel property in the boasted 'land of the brave and home of the free;' and also on behalf of those members of the Society of Friends in America, who endeavor to sustain the testimonies held by Friends in England, and as promoles the beard in reply to an article which 'this kide an adder and stings like a serpent.' It commences with the announcement of the 'peculiarly trying situation of Friends in the different Yearly Meetings in America, in reference to the subject of slavery, and remarks that 'unless it be removed, the end will be a separation between the free and the slave States.' As an American citizen, and one who has had no small intercourse since residing in the country, from some little knowledge of slavery and its direful effects on the enslaver as well as the enslaved, and having attended half of the Yearly Meetings on the Continent, I declare, that with my power of vision I cannot see the 'peculiarly trying situation' of Friends, as to what is their duty in reference therete. Is it not their duty to keep their lands clean from the accurred system, and to 'cry aloud and spare not?' Was not the voice of Friends in America do the like under like circumstances?' I have yet to learn that what is right to one side of the Yearly Meeting of publice shape of the winds of the Yearly Meeting of the Yearly Meeting

salem and psych, for non-attendance on the public ordinances. As they had no estates, and would not work out their fines, they were ordered to be sold as slaves, either in Barbadoes or Virginia. Since that time, members of our Society have been held as slaves in Algiers. Friends in these cases effort that was made in England on the slave trade task-masters, and doubtless all the powers of the task-masters, and the abolition of the criminal code, an such an outrage on Quaker decency, as was that of allowing a slaveholder, to say nothing of his dueling propensities, to sit in their gallery, except for political capital? 'After the close of the meeting, ples and politica—the former being an emanation men and women, ministers and elders, gathered round him in the ministers' gallery, giving the strongest evidence, by their introductions and salve. round him in the ministers' gallery, giving the strongest evidence, by their introductions and salutations, of the high estimation in which they held him; he, in return, taking care to return the compliment withall the etiquette for which he is famed. Where is the spirit and testimony of our forefathers in the truth? I would that the spirit of Benezet and Washenger and the spirit of Benezet and when the spirit of Benezet and should be distributed to its available distributed to its available size of a general spirit and testimony of our forefathers.

question, nor on the 'prudence and sound discretion exercised by Yearly meetings, which have refused to have their meeting-houses open for abolition lectures, lest the mob might materially injure, if not destroy the meeting-houses.'

The authority of 'The Friend' among its British readers may not be questioned, and an horror may be created at the idea of orthodox Friends associating with Hicksites, who, it is said, are guilty of 'injudicious and violent proceedings.' Supposing this to be all true, (but, to the best of my knowledge, it has no foundation in truth, I ask if it be not a loud and imperative call on our Society that our standing should be apparent, that all men should know our position, the more especially when we are compilmented by Henry Clay, and other slaveholders, Extremented by Henry Clay, and narrow the anti-slavery platform. American auontionists, those who are 'sound to the very core,' want it broad enough and wide enough, that all 'wearing the human face divine' may stand and act upon it, leaving each one to settle with his conscience and his Maker all theological questions. I am induced to ask, how dare any one on this side of the Atlantic to charge the Hicksites or Sepasticts with home an anti-slavery body? for surely of the Atlantic to charge the Hicksites or Separatists with being an anti-slavery body? for surely the imputation is implied in the article under review. Without any hesitation do I aver it is a libel on them; and if the doctrine of Ellenborough, the late Chief Justice of England, be correct, that 'the greater the truth, the greater the libel'—then the charge is a monstrosity, and the editors ought to retract a charge, which, should it be generally known in America, would cause grief to the body of persons thus libelled. The Hicksite Yearly Meetings of Baltimore, Indiana, Ohio and New-York, and perhaps their other Yearly Meetings, furnish too abundant evidence that they have departed from the faith and works of love of early Friends, so far

throughout the United States, and let the echo and its reverberations be heard to the praise of our Maker throughout all his dominions.

In primitive days, in the State of Massachusetts, Daniel and Previded Southwick, son and daughter of in the way of trade or commerce. Or is all the Lawrence Southwick, were fined by the courts of Salem and Ipswich, for non-attendance on the public reviews as the public reviews as

were in a requilirity trying situation. Were they then dumb? No; in the latter case, society was through the following the latter case, society was through the following the latter case, society was processed, for Friends in England, Ireland, Scotland, petitioned the British legislature (I think) in 1783 or and America saw eye to eye, and raised means in each country to redeem their brethren in religious profession; and so it would be again, were only two bors, to endeavor to obtain from Parliament an americant of the religious profession; and so it would be again, were only two bors, to endeavor to obtain from Parliament an americant of the religious profession; and so it would be again, were only two bors, to endeavor to obtain from Parliament an americant of the religious profession; and so it would be again, were only two bors, to endeavor to obtain from Parliament an americant of the religious profession; and so it would be again, were only two bors, to endeavor to obtain from Parliament an americant of the religious profession; and so it would be again, were only two bors, the profession and the principles held by the Yearly Meeting, when it was made in England on the state and savery, (to the honor of the principles held by the Yearly Meeting, when it was made in the principles held by the Yearly Meeting, was made by the Yearly Meeting, was made in the principles held by the Yearly Meeting, was made in the principles held by the Yearly Meeting, was made in the principles held by the Yearly Meeting, was made in the principles held by the Yearly Meeting that the principles held by the Yearly

their liberation, and justly so; but I want to know are the gushing sympathies of our common nature to flow only for our fellow-members of religious society? Did not the Almighty create all men? Did not the Redeemer buy us all with his precious blood? Are not all men brethren? Then if we feel and act aright for the few, how ought American Friends to feel and act for and towards nearly three millions of their fellow heirs, created for happiness on earth, and never-ending bliss in the world to come? Are they to be restrained,—can they be restrained from doing that which is lawfoll and right; because the Hicksites or Separatists are charged with acting 'injudiciously and violently?' Are Friends to be frightened from their posts of duty, and it may be of sore conflict, by the alarm of 'endan' la any meeting-house more precious than my body? s removed out of its place?

Does not the article under review militate against t may be of sore conflict, by the alarm of 'endan-tering our peaceable principles, by uniting with oring our peaceable principles, by uniting with os well as elsewhere, interested in politics? and do hey not carry out their biases in that respect? If riends in Indiana are not, what could induce the for those who can and do trust in a preserving Pow clerk of Indiana Yaer not, what could Induce the clerk of Indiana Yaerly Meeting to take Henry Clay to the first-day morning meeting, while he was travelling on an electioneering campaign, and his being placed in the ministers' gallery? What, I ask, could induce a Yearly Meeting to admit, or to suffer stanced, who have withstood and will withstand stanced, who have withstood and will withstand stanced, who have withstood and will withstand stanced.

where is the spirit and testimony of our foreathers in the truth? I would that the spirit of Benezet and Woolman could be heard to answer the interrogatory; such a sight, methinks, is enough to make angels weep and devils laugh, and sober Christians say of us as a society, 'Ichabod! Ichabod! The glory is departed!'

I think I see the cause of the cry of 'wolf, wolf,' when no such destroying heast is near the fold, and if I mistake not, it is put forth as a feeler against the coming Yearly Meeting, to prejudice the minds of Friends in this land against those Friends in the State of Indiana, who are acting consistently with their christian profession; and I am distressed to know it has had the effect of inducing some Friends hastily to conclude, that we (meaning English Friends) cannot acknowledge them by receiving their epistle. I wish to ask such to take a 'sobe friends' interesting question, as in the balance of the sanctuary, and I fear not the result on the general question, nor on the 'prudence and sound discretion exercised by Yearly meetings, which have refused to have their meeting houses ones for abelition the splendor and brightness our Heavenly Father, I believe, designed they should. Anti-slavery Friends in America dare not put this curse of God and humanity to nurse, or to be cradled in any city in the Union, much less that of Philadelphia; it is too far South—too near Mason's and Dixon's line to have the cause cared for and cherished: for assured I am, that Moses in his bulrush cradle was more secure from harm, either of the waters of the Nile or the crocodiles therein, than would be the anti-slavery control of the publications relating to slavery should be distributed to its auxiliaries in other Yearly Meetings, creept those in the bule States in the subscistion at the stretch was an at a society and their epistle. I wish to ask such to take a society and their epistle. I wish to ask such to take a society wish and the first manulation to its highest pressure. A safety valve for what an idea! perf

should be apparent, that all men should know our position, the more especially when we are complimented by Henry Clay, and other slaveholders, Expresident Martin Van Buren, and other apologists of slavery. In some sense it may be correct that the Hicksites are injudicious as relates to their endeavors to promote the abolition of slavery. I apprehend they set up no claim to infallibility; show them a more excellent way, and I answer for it they will pursue it; but do not attempt by sectarianism to narrow the anti-slavery platform. American abolitionists, those who are 'sound to the very core,' want it broad enough and wide enough, that all 'wearing the human face divine' may stand and act upon it, leaving each one to settle with his control the inhabitants of that State, with the new Constitution of Pennsylvania was offered for acceptance to the inhabitants of that State, with the new Constitution of Pennsylvania was offered for acceptance to the inhabitants of that State, with the new Constitution of Pennsylvania was offered for acceptance to the inhabitants of that State, with the new Constitution of Pennsylvania was offered for acceptance to the inhabitants of that State, with the word white introduced into it, whereby the colored people were to be disfranchised, Friends, as a body, had they chosen so to do, might have prevented such an act of gross injustice being perpetuated, and thus preserve to the colored citizen thus tacity permitted about 40,000 colored citizens to be robbed of the elective franchise. It may be we'll to remark, that in the city of Philadelphia done, the colored people were to be disfranchised, Friends, as a body, had they chosen so to do, might have prevented such an act of gross injustice being perpetuated, and thus preserve to the colored citizen that the city of Philadelphia that the city of Philadelphia and the prevented such an act of gross injustice being perpetuated, and thus preserve to the colored people were to be disfranchised, friends, as a body, had they chosen so to do, m which, with their halls, are worth 172,000 dollars; they have thirty-four ministers, seventeen first-day echools, a public library of five hundred volumes, besides about nine thousand in private libraries, and have tract, bible, and temperance societies; and they contribute to the city funds for the poor more than they receive back in alms.

I have tried to be brief, and to compress as much

as possible; and have not given my views in half the breadth I should like to have done, and which the subject demands; but supposing your columns are crowded with other communications, I subscribe myself your friend,

JAMES CANNINGS FULLER. Skaneateles, State of New-York.
Bristol, Fourth mo. 19th, 1843.

P. S. I desire to state the following fact, in an-

MAINE. - A. Soule, Bath.
NEW-HAMPSHIRE. - N. P. Rogers, Concord; - William Wilbur, Dover; - Leonard Chase, Milford.
VERNONT. - John Bement, Woodstock; - Rowland T. Robinson, North Ferrisburg.

T. Robinson, North Ferrisburg.

Massachusetts.—Mosse Emery, WestNewbury;—C. Whipple, Newburyport;—Luther Beutell, Groton; W.S. Wilder, Fitchburg;—J. T. Everett, Princeten; J. Church, Springfield;—John Levy, Lovell;—Josiah V. Marshall, Dorchester and vicinity;—Richard C. French, Fall River; Isanc Austin, Nantucket;—Elias Richards, Weymouth;—B. P. Rice, Worcester;—Wm. C. Stone, Waterlown;—A. Benree, Centreville;—Israel Perkins, Lynn;—B. Freeman, Breusster; Joseph Brown, Andover;—Joseph L. Noyes, Georgetown;—John Clement, Townsend; George W. Benson, Northampton; Alvan Ward, Ashburrham.

Rhomelist vin Wm. Adam. Passtyletti-Geo.

RHODE-ISLAND.-Wm. Adams, Pawtucket;-Geo

[TF For a continuation of this list, see the last page last column.]

J. BROWN YERRINTON, Printer.

WHOLE NO. 648.

to inform Friends of Great Britain that those in to inform Friends of Great Britain that those in America feel a deep sympathy with the oppressed negroes held in bondage. In Indiana Yearly Meeting I learn 'it is a notorious fact, that the leaders of the Society generally, and all those who unite with the proceedings of the body, as scrupulously avoid an anti-slavery meeting as they would the theatre or the ball-room;' and that 'very many in the foremost ranks are decidedly opposed to assisting fugitive slaves, and the committee on the concerns of the people of color, in one quarterly meeting, came to the judgement that they would not assist in educating the children of a colored family, because their parents were furitives from slavern.' Is not this alting the squaren of a colored lamily, because their parents were fugitives from slavery.' Is not this almost beyond belief? Will London Yearly Meeting correspond with a Yearly Meeting in whose borders such things are done? It remains to be seen whether it will do so, or whether it will give or withhold the right hand of fellowship from those who have set up another Yearly Meeting, growing out of the circumanother Yearly Meeting, growing out of the cir-stance that they have pursued the line of con-recommended by it; and in accordance with al-dictates of Christianity and humanity.

JAMES CANNINGS FULLER.

Debate on Slavery in the New School General Assembly of the Presbyterian Church.

The following is the Petition of the Synod of Coninnati, which was presented to the General Assembly, (New School,) on the 18th ultimo:

To the General Assembly of the Presbyterian Church in the United States of America, to meet in Phila-delphia on the 18th day of May, 1843.

The Presbytery of Cincinnati beg leave respectfully to represent—
That the system of American slavery, as estab-

lished by law, finds no sanction in the word of God, but is a violation of its fundamental precepts and prohibitions, usurping the inalienable, civil and re-ligious rights of men, and superseding the institu-tions and relations, duties and pleasures of the family, and perpetuating ignorance, dishonesty, false-hood, impurity and cruelty; a condition of society which, without denying himself, God cannot sanc-

tion.

That the system, therefore, sustained by law in the United States is a crime not surpassed by any other in its mortal turpitude and multiplied abominations; and that to sustain it by the voluntary holding of slaves, or justifying the practice, or contribu-ting intentionally to the continuance of the laws which uphold it, is to become a participator in the crime; and, on due conviction of the same, subject as justly to the discipling of the church, as for any

other crime whatever.

The Presbytery therefore respectfully ask the attention of the General Assembly to the following reasons in favor of the object of this petition:—

1st. We believe no church of Christ can be either pure or truly prosperous, while it retains the practice of slaveholding in its communion, for the plain reason that Christ cannot approve of it.

2d. We believe that if the Assembly of 1818,

which declared slavery to be 'an atrocious violation of the most precious rights of human nature,' had proceeded to declare that slaveholders should be

or the most precious rights of mann matter, had proceeded to declare that slaveholders should be treated as other offenders, the Presbyterian church would not have been rent asunder in 1837.

3d. We believe that those who hope that slavery will be removed from this country by other influences, while the church does not exclude slaveholders from her communion, will find themselves mistaken by the event; for the plain reason that the world cannot be expected to go farther in opposing sin than the church. Moreover, slavery has never yet been abolished in any country where the Christianity of the country was not first arrayed against it. 4th. We believe that one main object and use of our Assembly, as at present constituted, is to discuss and settle questions of practical truth and duty; if, therefore, the Assembly shall neglect to give their judgement as to what the church sessions ought to do respecting slavery, that it will neglect one of its plainest duties, and sink correspondingly in the estimation of conscientious men.

mation of conscientious men.

5th. We believe that if the practice of slaveholding shall be retained in our communion for the next three years, many of our best and worthiest members will leave us, and many more will be deterred from uniting with us, who would otherwise join our body. 6th. We believe that Christian candor and firmers require that the comparatively few and feeble slaveholding churches in the South which still wish to adhere to our body, be plainly told whether they can continue in our connection and hold their slaves

7th. Finally, we believe the General Assembly owe it to the great and holy God, in whose name and for whose cause they act, to separate itself and withdraw all countenance from one of the most hurtful and wicked practices that ever desolated the

earth, namely, the enslaving of men.

We do not ask the Assembly to cut off all slaveholding members from our church, but merely to
declare its judgment, that they ought to be dealt
with as offenders by the church courts, to which they
are directly answerable; and we humbly and arientthe that the tour request may seem to the Assembly ly trust that our request may seem to the Assembly as necessary and important as it does to us.

The following is a copy of the remonstrance:

To the General Assembly of the Presbyterian Church in the United States of America, to meet in the city of Philadelphia on the 18th of May, 1843:

We the undersigned, ruling Elders of the Prosby-tery churches in the city of Philadelphia and its vi-cinity, having learned that petitions from several ec-clesiastical bodies belonging to the Assembly, so-liciting action in relation to the subject of slavery as existing in a large section of our church, are to be presented to your reverend body at its triennial meeting during the present year, and deprecating the consequences that will inevitably result from such action, would unitedly and respectfully, but firmly, remonstrate against any action by the Genefirmly, remonstrate against any action by the General Assembly, as having a direct tendency to distract and divide, and, in all probability, dissolve the

church.

Ambrose White, James Fassitt, William Purves,
Henry Neill, Thos. Fleming, elders of the First
Presbyterian Church.

G. W. Fobes, C. S. Wurts, C. Tingley, J. Marshall Paul, elders of the Clinton-street Presbyterian

Church.
Jao. C. Far, Levi Eldridge, Alexander Whilliden.
R. W. Davenport, Samuel W. McClellan, elders of
the Third Presbyterian Church.
Wm. C. Brooks, Jao. Barncastle, Wm. Cunningham, Joseph Francis, L. Hartshorne, elders of the
First Church, Southwark.
Nelson John Wemmer, Wm. E. Seabrook, Jao.
S. Halloway, Wm. Sprom, elders of the Western
Presbyterian Church.

Presbyterian Church. Presbyterian Church.

Edward Sprague, H. H. Mears, Wilfred Hall,
Jacob R. Eckieldt, elders of the Eleventh Presby-

terian Church. Jos. Montgomery, elder of the Fifth Presbyterian

Isaac Wills, Wm. Soby, Anthony Green, N. B. Unrick, elders of the Presbyterian Church, North-

Benj. Naglee, Jno. A. Stewart, Isaac Ashmead, elders of the Central Presbyterian Church, Northern

Liberties.

Jno. Cloud, Wm. S. Seddinger, Jno. Lowrey, elders of the First Church, Kensington.

Gilbert Combs, Central Church, Spring Garden.

The Rev. Dr. Hill, of Winchester, Va. rose and addressed the Assembly at considerable length. He began by saying, 'that some time ago, when politics ran very high in Kentucky, the politicians came inviolent collision, and the brother of Chief Justice Marshall, having taken a side of the question at a

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Dr. H. then repeated that he would how give a little of his experience, his object in doing so being to let his character and standing be known, and to give some little information about the South, for, with all due deference to his beloved brother, who had just sat down, he (Dr. H.) thought he knew more than he did, having spent all his life there. He knew that there were abolitionists at the South; but he birestly had reach been in force of sharewere. he himself, had never been in favor of slavery, although in the midst of it. On the contrary, he had ever been against it. He called himself an antislavery man. It might, however, be thought that he had become so habituated to its atrocities that he had become accustomed to it. He knew this was one of its effects, but he could assure his belove en here, that it had not affected his mind-had not made any impression upon his feelings. My parents owned several slaves, and when I was twelve years of age, some of the females expressed a desire to learn to read, and knowing it to be obnoxious among the people to teach slaves to read, he told his father, that if he would allow him to have a litthe arbor built in the forest, he would undertake to teach them. Leave being granted, and the arbor built, he there taught those female slaves to read. And, from that time forth, he had ever shown himself the friend of the slave. He lost his parents early, and four of their slaves fell to his share; one om was his own nurse, who had nursed him as a child, and was unwilling to separate from him, and she lived in his family until she died. Of the others, one was an old man, another a cripple, and only one of any use to him; and altogether, they were more of a burden than a profit to him. When he was about marrying, his future father-in-law, teaming that he was a procedure allowed to allow the law. knowing that he was opposed to slavery, left two slaves, that he intended as his share, to his wife these slaves and their children were now in his wife's possession. He supposed, after all, that the legal title rested in him, but they were considered as belonging to his wife. He had again and again offered them their liberty, provided they would go to Africa, but they invariably refused.

His slaves, he would state here, were all taught to read the Bible, and were furnished with that book of life. Now, this had been his state of feeling all his life. He had often, before he was licensed to preach, while yet a student of divinity, made it his practice to visit the cabins of the slaves in his State, equently in the course of a week, and had meet ngs with them, exhorted and preached with them. accepted a call from a congregation in a part of the South, where he believed there were five slaves for one freeman, in the bounds of that congregation but he positively refused to accept that call, unless his congregation would allow him to devote part of his time to the religious instruction of the slaves. They granted it, but he felt himself bound to acknowledge, that it was not without rejuctance, or the part of some of them. He, accordingly, devoted half the Sabbath to the slaves. His congregation was a country one, and they had a long distance to go to church—ten, twelve, and even fifteen miles He had arbors erected, in which he met his congre gation, and had generally from eight hundred to or thousand black faces present, staring him in the face every Sunday, and he would say that he never saw a more attentive congregation in his life. He continued to preach to the negroes, until a law passed the Legislature of Virginia, prohibiting the instruction of them: which law was most cruel and unjust, and if he could have prevented its passage he would have done it. Now, the result of taking the Bible from the slaves was to keep them in ignorance, and render them liable to be misled by ery fanatic who came along, to their ruin, and ut destruction. The teachers of the blacks were ordered to dismiss their schools forthwith, and they had to obey. But he knew some ladies who had a school, and who declared they would not obey the law; and it was not until after much persuasion or the part of their male friends, who told them it was neeless to attempt to defy the law, that they gave up heir much cherished, and blessed labors. To whom, he asked, was the passage of the law

of Virginia attributable? He would say, it was not owing to the action or movements of the good—the Christian citizens of that State; but it was to be attributed to a foreign and extraneous influence which came over the community. And, if his abolition brethren at the North had kept silent, that law would not have been passed. This fact was clearly de-monstrable. The abolitionists poured into the State, through the Post-office, their mischievous and in-flammatory publications, and thus created alarm in the public mind. This abominable practice com-menced about the time of the deplorable insurrection of the negroes at Southampton. Notwithstanding the various expedients that were resorted to in order to keep those inflammatory productions out of the State, they, nevertheless, found their way there, and generally without any name upon them by which to know where they came from. I do believe, (said Dr. H.) the worst enemies we ever had were the ab-olitionists of the North. They did not design to be so, but that had been the consequence of their con-duct. The result had been to render the servitude and treatment of the slave population the harder. There was a miserable counter action in the South on this subject. Immediately after the Southampto incurrection, when the matter was brought befo the Legislature of Virginia, public sentiment had been correcting itself for several years in regard to slavery, and there was, at that moment, a majority in the House of Delegates in favor of passing an abolition law. And the passage of the bill was only arrested in the checkmate Senate. The majority of the community was in favor of passing a law pro viding that every child, after it should have reached a certain age, should be entitled to his freedo felt the firmest conviction in saying that if it had not been for the abolitionists, Virginia would now have been a free State, and also, as he believed, Tennes see, Kentucky, and, probably, North Carolina; but he did not think emancipation would reach so far South as Charleston, for awhile, at least. The abo-lition cry which had been raised, had brought on a erable state of things at the South-the people there being now suspicious of every stranger and traveller that appears among them.

There had been some abolitionists in his neighborhood, endeavoring to incite the slaves to insubor-

dination : but fortunately they were interrupted in famous purposes, and some of them were And he believed they deserved it! [Great sensation.] He was no advocate of lynching; bu he did believe there were extreme cases which called for extreme measures; and this was one of them. Whilst the bill, to which he had already referred, was pending before the Virginia Legislature, some of the best anti-slavery speeches were deliv-ered by some of our ablest and finest speakers. But question had been set all aback. Yes, he believed that emancipation had now been thrown back--retarded for fifty years to come. He could assure the brethren present that if a law were pending before the Legislature of Virginia, and its pas ange depended upon his vote, it should be given be-fore the going down of the sun. He freely con-fessed that, anti-slavery as he always had been in his sentiments, that if he possessed 500 slaves, he uld not set them at liberty under present circum The law of Virginia, as it at present exstances. ists, prohibited the setting at liberty of slaves, un-less the owner of them gave bond and security that they should not return to the State sgain. Now, the owner would not agree to do it. Would our kind owner would not agree to do it. Would be friends, he asked, at Cincinnati receive them with open arms if set at liberty? A word to the wise is sufficient. We know what they would do, and what they have done. What are we to do? Where else can we send them? He suspected there were as many in Philadelphia as was desirable, and in New York also. He was convinced that a slave who had a good master, was better off than if set free. A any rate, under existing circumstances, it would be unwise to set slaves loose, for the name of liberty

and for nothing else.
The Rev. Dr. proceeded to state that he had been

a frequent attendant on the General Assemblies, subject; therefore the Assembly determine to leave ever since 1817, and that he never knew any good this matter, as it exists at present, without taking this matter, as it exists at present, without taking any action in the premises.

I move to postpone the resolutions under consideration on the subject. It was in vain to attempt to force conviction on the minds on the people in this manner; it could not be done. It must be undertaken in a different spirit, for it could not be effected by denunciation. Mischief only was the result of this course of proceeding. I' ruined the cause which they espoused. The sensitiveness felt at the South was not to be wondered at; and public sentiment had deteriorated most wofully. It was seen and feit, but southern men did not take the blame to themselves. Nor were they to blame.

elves. Nor were they to blame. Dr. H. next adverted to the cultivation of the inthat mistaken ideas were entertained by those living beyond the bounds of the southern States on this subject. He declared that, prior to the movements of the abolitionists, the slaves had been taught to read, and were allowed to receive religious instruction; but that since, they had not been allowed these privileges and blessings. He next announced the fact, that had it not been rumored at the South, at the time the division took place in the Presbyterian Church, that there were more abolitionists in the New School than in the Old, they (the New School) would, in all probability, have carried one entire Synod, if not a second. A meeting had been held in Georgia, a distance of 1220 miles from his residence, (which he travelled at no little pain and expressed to be so much deprecated as a division of that body. Great use was made of this to accomplish the purposes of the anti-abolition party. No sooner was the subject of slavery introduced, than one man got up and said, if anti-slavery action was insisted on, he and his southern brethren must seeded from the church; the church would be divided. And members from the North reiterated,—the church will be divided, if there should be any action on the subject; the South will go off? But when told that if the Assembly did not do something in the case, churches and Preshytaviae of the North content of the church will be divided. Synod, if not a second. A meeting had been held in Georgia, a distance of 1220 miles from his residence, (which he travelled at no little pain and expense to himself.) for the purpose of taking into consideration the expediency and propriety of forming a separate southern organization. His object in attending the meeting was to dissuade them from their purpose. He told them that the General Assembly purpose. He told them that the General Assembly had put the question of slavery at rest, and he really believed it at the time. He added, too, if they would believed it at the time. He added, too, if they would believed it at the time. He added, too, if they would sonly wait till the meeting of the next General Assembly, they would see their way clearly, and could then throw themselves, with safety, into their arms. Now, when he had given this advice, he was sincere, and believed that the question was settled, but time had, however, convinced him that he was entirely mistaken, and that instead of having the peace and quietness which he expected, as connected with this quietness which he expected, as connected with this is, the union of that Triennial General Assembly; a body made up of materials no less discordant than liberty and slavery—or light and darkness. To at a loss to say.

The Rev. gentleman gave a history of his expe-

rience in church matters since he joined the General Assembly so long ago as the year 1787, and adverted to, and remarked upon, the facts and circumstances which led to and brought about the unfortunate separation of, or division in the Presbyterian Church in 1837. He next referred to the memorial from the Presbytery of Cincinnati, which was presented to the General Assembly a few days ago, and commented on it in terms of disapprobation. He declared the power therein claimed to be a new kind of Presbyterianism, and he asked if it was not an unjustifiable assumption of power? He observed that he had a seat in the Church before these new doctrines of abolitionism were introduced. And move they were to be told that they wust come upon a new basis. Was it right? Was this Presbyterianew between the course the Assembly would pursue, and as soon as anism? To what a state of things had they arrived! Was there no remedy? These things must be resisted in limine. Such directions as these should not be heeded, but set at defiance. These were ulled the intermediate over what God has done for the church. He may indulge the hope, now that they are on the right Church in 1837. He next referred to the memorial be resisted in limine. Such directions as these should not be heeded, but set at definee. These were ultra proceedings; but we were not all ultras. It was not pleasant to be told, "You are without conscience, ror your conscience is asleep; you are deficent in your duty; you live in atrocions sin against God."

Now, he (Dr. Hill) would say that he was worried shout, it but he would not get a says in a reference to the told school General Assembly; a hope not without its inspiration to men of his stamp. Now, he (Dr. Hill) would say that he was worried about it, but he would not get angry in reference to it. Suppose a man were to get up in this Assembly, and say, 'I have got more sense than you.' It may be so. Shall I get angry about it? Well, every man will judge for himself at last. And I expect that the people will judge for themselves, after all. I do fear, Mr. Moderator, that we have come to a most fearful crisis. It is, sir, rather worse than I thought; but I have prepared myself for the issue. If no healing measure can be adonted, we shall go If no healing measure can be adopted, we shall go to pieces. We were told so just now. Either the South or the North must go; but we are told that it will be much heavier for the North to go. If, sir, I cannot meet my brethren here, in peace and concord, I never wish to see another General Assembly

am not going off in a pet. I do not want to go off; I love you, brethren. I love the abolitionists, and pity their ignorance—their one-idea system. I wish I could give them some light, but I am afraid they are just as inaccessible as I am. (A laugh.) But this eternal collision I can stand no longer; I never expect, nor I never intend to see another Assembly. I have not formed my opinion as to what I shall say when I go South; but I do say, that if we cannot have peace here, we must have it that if we cannot have peace here, we must have that if we cannot have peace here, we must have at home. We, however, are determined not to alienate ourselves from the good old Church; indeed, I shall be glad to come back again. But to be told 'you are sinful and unworthy of a seat in the church,' besides being otherwise assailed and insulted, is really going too far. I can bear a great deal more myself than some of my brethren have done. I am not so squeamish myself; I have not the morbid sensibility toward abolitionism which some of my brethren have, for I can act with my brethren at the North.

Brethren! my heart is failing me. I have been provided in the control of the Presby-manards of half a century a member of the presby-manards of half a century a member of the presby-manards of half a century a member of the presby-manards of half a century a member

adrift again? Blessed Jesus, is this the kindne thy friends, the one towards the other? Is this Christianity? Whence comes all this agitation of From the South? I think we are a peaceable set of men; you have no memorials, Mr. Moderator, ce. I believe some of these high-ton acts of abolitionism are the master-strokes of the devil—and that will turn out to be the case before we have done with it. And I thought we should send some memorials against these proceedings; then, again, I thought we should rather suffer wrong in peace and quietness. I will read a set of resolu-tions which I have drafted in answer to the resolutions of the present General Assembly.

Whereas, divers memorials and remo have been presented to this General Assembly, some

asking for action, and others deprecating all action of this body on the subject of slavery; Therefore, for the purpose of placing this subject in its proper light before the Church and the world, and disabusing the public mind with regard to the prerogatives and powers of the judicatories of the hurch over the secular and political affairs of the ation, the General Assembly resolve and determine

First. That as slavery, as it exists in these United States, is wholly and entirely a political institution, created and continued by the civil authority alone, and for which the Church, as such, had no and lies under no responsibility; as slavery is also other party took the ground so often advocated by the Constitution of the United States, the radical prints above mentioned, and advocate and that it does in no wise depend for its existence upon the action of this or any other ecclesiastical body; therefore, the General Assembly has neither competency nor authority from the word of God to interfere at all on this subject, farther than to see that its judicatories should attend to this matter so far as to cause all its members to discharge their relative duties as laid down in the word of God.

last Assemblies have committed this business exclusions and the lower judicatories of the Church, to whom it properly belongs, and who alone are competent to judge and act with a full knowledge of pers, were exposed to the reprobation of the

Church to denounce and declare another part of the Church, without trial or censure, unworthy of the privileges of the Church, is scismatical and monstrous—equalled only by the late acts of excision—and is, to all intents and purposes, rending the unity of the Church, and setting up a new basis of basis of mbership, which ought not to be suffered.

These resolutions (said Dr. H.) he drew up, because he thought them due to the Sc ing the sensitiveness and diversity of opinion exist-ing here, he would move but one of them, which was the following:

Resolved, That as the two last Assemblies have committed this business exclusively to the lower judicatories of the Church, to whom it properly belongs, and who alone are competent to judge and act with a full knowledge of this intricate and delicate diabolical yell of satisfaction.

From the Pennsylvania Freeman Unity of the Church !

There was a great deal said in the Assembl

not appear.

But it was remarkable to see the immense sacr than liberty and slavery—or light and darkness. To preserve this unholy alliance, to keep up this unnat-ural amalgam, the voice of reproof must be hushed, crime covered up, truth perverted, and all the chari-ties of religion brought to flatter and bolster up the oppressor. Verily, the benefits of the union ought be great to warrant their purchase at such

It must be confessed, however, that the efforts of

Mr. West, a portly and jolly looking member of the General Assembly, was quite pathetic in the de-bates on slavery, about the danger of a division of the church; and he came to the conclusion, that if it should take place, in consequence of resolutions against slavery, he should certainly 'die of grief.'—We do not agree with him as to the probability of such an occurrence. He has passed through on division and retained his flesh, which, not with stand ing the authority of Falstaff, we cannot consider

ing the authority of Faistatt, we cannot consider a sign of excessive grief.

We have been informed that Mr. West represented an anti-slavery Presbytery. If so, the Presbytery ought to be ashamed of their delegate; for he was one of the most determined opponents of anti-slavery action of any man in the Assembly. To be sure, he professed to be an anti-slavery man; but if it had not been for his professions, no one would have ever suspected him of entertaining any such views. had not been for his professions, no one would ever suspected him of entertaining any such He listened to the avowals of men, that they slaveholders, and their arguments to prove fro Bible that slaveholding was no sin, without r entertaining any such views his voice in testimony against them. His great object seemed to be to propitiate the pro-slavery portion of the Assembly, and preserve the bonds of their

From the New-York Observer. 'New-York Observer--Slavery.'

Under this head, the 'Evangelist' of last week

copies from the 'Watchman of the Valley' an arti-cle which on our account might be passed without remark, but as it was published before the action of the late Assembly on Slavery, and as that action places the publishers of the article in a singular po

sition, it may be well to give it a passing notice.

The article charges that the New-York Observe is hostile to the Assembly, and the premises of which the charge is made are, that we sounded the alarm that the way was preparing for a division of

the Assembly on the subject of slavery.

The premises are literally true. We did sound the alarm, that measures were in progress to secure action on the subject of slavery, and if those measures were the subject of slavery, and if those measures were subject of slavery, and if those measures were subject of slavery. ures were successful, that division was inevitable Were we right, and are we enemies because v

The Assembly met, and in obedience to the re peated summons of these two papers, the men who would not 'flinch,' were on the ground, prepared for action.' The 'Conservatives' were also there; and the two parties, for nearl three days, discussed the expediency of actio on the subject of slavery. The latter party main tained the position taken by the N. Y. Observer, an repeatedly and in the strongest language declared that 'action' would 'rend the church to pieces.' The by them only of all the religious papers of our knowledge in the United States that 'action,' 'decided action' must be taken by the Assembly, and taken now. The discussion was tull and free, and the arguments of the radical abolitionists were beaten to the earth, and driven like chaff before the wind. In fact, there were only two Secondly, therefore, Resolved, That as the two label speeches made in favor of action, and both of those speakers finally voted against it. But the sively to the lower in the laws in the 'fanaticism,' the 'ultraism,' the 'disorganizing, rev party in the church, represented by these newspa pers, were exposed to the reprobation of the world Assembly determine to leave this matter, as it exists at present, without taking any action in the premarks as they always have been to the abhorrence of God and all wise men. At length the vote was taken at present, without taking any action in the premarks and our views, as expressed before the Assembly Thirdly, Resolved, That, as from the first organization of the Presbyterian Church in America, slavery existed in all the States in the Union, and has always existed in the Church itself, and was tolerated in its members, the Assembly therefore determine, that while this is the case, for one part of the Church to denounce and declare another part of the preferring the triumph of a fanatical party to the unity of the church?

This is the situation in which these papers have placed themselves. Previous to the Assembly, the were clamorous for 'action,' and the Assembly ha set its seal of reprobation upon their insane counsel.

But we shall not be surprised to see them both congratulating the church upon its deliverance, though they would have rejoiced had their party been strong enough to carry their measures through.

Let the exulting tone of the Observer, in view of the perverse and atrocious course of the Genera Assembly, (New School,) with regard to the existing traffic 'in slaves and the souls of men' carried on by the ministers and members of that denomination, be

Unitarianism and Slavery.

During the 'anniversary week,' the Unitarian laynen of Boston gave an excellent Collation at the Worcester Rail-Road Depot, to the clergy of their denomination assembled on the occasion from various parts of the country. Several speeches were made by the reverend gentlemen, chiefly of a humorous char acter, till the following incident occurred, which gave quite another aspect to the proceedings. We copy the count from the Boston Christian World.

The Rev. HENRY F. HARRINGTON, of Providence rose and urged upon his brethren and friends the claims of the South to their sympathy and love. He hoped the West would not alone be remembered, but that the terrible dangers of those numberless young men who went from hence to find for themyoung men who went from hence to had for themselves new homes beneath a southern sky, would enlist the efforts of all. Every one felt that a dark and dismal cloud rested over that part of our country, but all must also feel that this cloud could not be removed by withdrawing our sympathies from those who were oppressed by its darkness.

The Rev. John Pierront said the Chairman had talouted account the second said all of the world.

olerated some of his verses, and asked if he would tolerated some of his verses, and asked if he would also tolerate some of his prose. He said he asked the question because he had something to say, and because he had some doubts, after his melancholy experience of Boston audiences, whether so much of a Boston audience as was there present would consent to hear what he was so desirous of speaking. He had listened attentively to his brother, the minister at large from Providence. He al-ways heard that gentleman with pleasure, because there was always a heart at the bottom of his obser-vations. But he differed from him in toto in regard to his views respecting the South. Not that he would withhold his sympathies from the young men who went hence to reside in that region. He would sympathize most especially with those young men; no, Sir! (said Mr. P.) not especially with them, but most deeply with those who were born under the black cloud which the gentleman had spoken of, those who hold that black cloud, and who are pledged to hold it. They were all aware that this dismal cloud nister at large from Providence. He alwho hold that black cloud, and who are pledged to hold it. They were all aware that this dismal cloud was the cloud of slavery. If christian ministers could be sent to the South with their hands unmanacled, and their lips unsealed, he would bid them God speed with all his heart. But if they went there, they would go only with sealed lips, and manacled hands. If they carried with them the true religion which gives freeden to the averaged ligion, which gives freedom to the oppressed, and carry their lives in their hands with their religion He could not consent to send Unitarian ministers where they would not be free to speak the whole counsel of God,—where the people would not take Christ to their bosoms, but where they would take his ministers to a tree, and hang them by lynch law. He wished the Church to dwell with Freedom, which was always where the spirit of the Lord was present. If Freedom should have her home any-where, it should be in the heart of a minister. The events of the last few months had shown that the South would not receive Christianity, unless she came to them pledged to hold her tongue. Would they then consent to send her there, to be prostituted to the demon of Slavery—to ask southern commit-tees what and how she should speak? Their own missionary had gone a thousand miles to preach a the South; but, on his arrival, he was not permitted to enter the pulpit, unless he would pledge himself to preach as a committee desired him to preach; and, thank God! he did not enter the pulpit, but re-turned to those who sent him. Was there not scope turned to those who sent him. Was there not scope enough for their energies here, and in the West? Had they not to disenthrall religion oven here? Had they more power here than they could profitably use? Though Christianity could not speak in the South, there were other parts of the country where her voice could be uttered. Should they then send her where her voice would be stifled in regard to slavery and drunkenness, and smothered upon one subject after another, till she became a mere feather in the politician's cap, to be blown hither and thither as the wind of party listed? Our Unitarian Christianity was a great regenerating power, so long as as the wind of party instea? Our Unitarian Christianity was a great regenerating power, so long as she had freedom. But, manacle her hands, and her power was entirely gone—as Samson, shorn, was not only not stronger, but weaker than other men. Had they arrived at that pitch, that those to whom the gospel was sent, should tell those who came to preach it, what and how they should speak?

Unitarianism, as far as her doctrines were con-cerned, added strength only to the intellect of man-kind. But when those doctrines had been received by the intellect, there was found a great work for the man to perform. The doctrines could do nothing until the application of them to the sins which they were fitted to heal. Were they then faithful to until the application of them to the sins which they were fitted to heal. Were they then faithful to their trust? Were there not some forms of evil constantly visible around them, which were so vulgar and so vile that their genteel Christianity refused to touch them with the ends of her fingers? Did they consent to soil their palms with the drunkard who lay grovelling before them? or did they rather let him lie there for his brother drunkards to pick up and save? Was the preaching of Christianity up and save? Was the preaching of Christianity to be again left exclusively to carpenters and fisher-

nen, and to publicans and sinners?
[There had been a slight stir among the audience for some time, and a few gentlemen were ap-parently desirous of leaving the hall, though there was no appearance of anger in any quarter.]
Mr. P. here said: 'I see I have made rather a

moving speech, as I apprehended. I can only re-apply the words so lately quoted by my venerable friend on the left of the Chair—'And they, being convicted in their consciences, went out one by one.' He then went on to speak for a few moments on the horrors of slavery, and the duty of Christians in regard to that subject; but as the appearance of un-easiness continued. easiness continued,

Mr. Stetson interrupted him, and said he wish-Mr. Stetson interrupted him, and said he wished to know whether it was the intention of the asembly to treat those who addressed them with disrespect? He asked, because he wished also to know whether it would be worth while to come there again. His brother had been uttering some of the gravest and most vitally important truths— The President here suggested that the Chair had been in fault for not restraining the too active

tongues of those who were engaged in private conversation with their friends.

Mr. Stetson replied that he did not think the Chair had been in fault, but there certainly was a grievous fault somewhere. He thought something

J. A. Andrew, Esq. of Boston, here rose and said, that gentlemen had fallen into a very unfortunate mistake respecting the occasion of the slight dis-

ment among the audience.
Cries of 'That explains it,'—'That explains it erfectly,' were here audible from every part of the

The PRESIDENT hoped the reverend gentleman from Medford would reflect that he had impugned the motives of the audience in a manner which was hardly proper.

Mr. STETSON said he had not intended to impugn the motives of any persons. He wished while he was up, to add his protest to that of his brother from Boston, against the practice of sending mission-aries to the South. He should rejoice from the depths of his heart, to see men go there to preach the truth of God, like their great Master, and like him be crucified for it—to see true missionaries. I would not consent to treat with familiarity the the truth of God, like their great Master, and like him be crucified for it—to see true missionaries willing and ready to proclaim truth and love all over the world, and to give their whole energies to the work of uprooting oppression wherever it existed, and to die in behalf of their mission. And they would have to die, if they preached the truth at the South. The voice of Christianity would not be heard where slavery existed. He should be glad, he had said, to see missionaries go to the South to die for the good cause, but he would not send them thither.

of the continuance of slavery. That Constitution tolerates slavery, but it does not oblige any one to continue slavery. (Hear, hear.) It does not oblige any one to continue slavery. (Hear, hear.) It does not oblige any one to continue slavery. (Hear, hear.) It does not oblige any one to continue slavery. (Hear, hear.) It does not oblige any one to continue slavery. (Hear, hear.) It does not oblige any one to continue slavery. (Hear, hear.) It does not oblige any one to continue slavery. (Hear, hear.) It does not oblige any one to continue slavery. (Hear, hear.) It does not oblige any one to continue slavery. (Hear, hear.) It does not oblige any one to continue slavery. (Hear, hear.) It does not oblige any one to continue slavery. (Hear, hear.) It does not oblige any one to continue slavery. (Hear, hear.) It does not oblige any one to continue slavery. He does not oblige any one to continue slavery. He does not oblige any one to continue slavery. (Hear, hear.) It does not oblige any one to continue slavery. He does not oblige any one to continue slavery. He does not oblige any one to continue slavery. He does not oblige any one to continue slavery. He does not oblige any one to continue slavery. He does not oblige any one to continue slavery. He does not oblige any one to continue slavery to the save where head occasioned in the point on higher grounds. I put it on the ground of its being contrary to the slavery, and what the law of God for bids, no human law can sustain or countenance. [Hear.] But the American Constitution declares in its opening paragraph that all mankind are born to the inslemable right to life, to liberty, and to the pursuit of human lappiness, and accordingly the State of Massachusetts decided in its highest court of judicature that the declaration overruled the slight allusion that was contained in its olsavery. But Columbia, where it exists, could to-morrow abolish slavery without the slightest breach of Constitutional law. But when they talk of the Constitutional law. But when they talk

ceedings in the Corporation until nearly three dclock. The honorable and learned gentleman was received with enthusiastic cheers on his arrival. Mr. Haugh-

ton, who was accompanied by Mr. Boultby, of Birmingham, was also loudly applauded on his arrival. On the motion of Mr. O'Connell,

JAMES HAUGHTON, Esq. was called to the chair.

Mr. O'Connell said, the association had adjourned to that day for the purpose of receiving a communication with which they had been honored from the Anti-Slavery Society of America—a body of men whom they most entirely respect—whose objects should be cherished in their hearts' core—whose dangers enhanced their virtues—and whose perse-vering patriotism would either write their names on the page of temporal history, or impress them in a nigher place, where eternal glory and happiness would be the reward of their exertions (cheers.) His impressions were so strong in favor of the Anti-Slavery Society of America, that he thought it would not be so respectful as he would desire if he brought forward that document in the routine of business on the last day, when it could not be so much attended to as it deserved (hear, hear.) It was out of respect to the people who sent that document, that they had adjourned; and he might say that personal respect for the chairman was mixed up with that consideration (cheers.) They could not have sent a better message, or a more sincere one; and, if he now had the kindness to make the communication, they would receive it with the respect it deserved (cheers.)

The Chairman said, he attended there in the per-

formance of a very pleasing duty, and he had in the first place to return his sincere thanks to his esteemed friend the Liberator, for the manner he had introduced him to their notice [hear, hear.] He thought Ireland stood in a peculiarly pleasant situation at the present moment [hear.] No country ever stood in a more exalted position than that which they now occupied, and guided by the Liberator, they should try to carry measures of amelioration for themselves and the human race by moral and peaceful means alone [cheers.] He had no doubt of their success by those means, but in addition to the exalted position which they occupied before the nations of the world was their responsibility, and he was anxious that gentlemen every where should learn the value of that responsibility [hear,] He was sorry there were Irishmen in introduced him to their notice [hear, hear.] He hear.] He was sorry there were Irishmen America who had taken the wrong side with gard to the liberties of the human race, and it w to induce them to take a wiser course that he ap-peared before the meeting [hear, hear.] He hoped the feeling of the association would be expressed strongly in accordance with his views, and that Irishmen in America would not be found taking part with the pro-slavery party there (cheers.) He would not delay the meeting longer, as the address he had to read was of some length.

The Chairman then read the address, which the

The Chairman then read the address, which the pressure of other matters obliges us to hold over.

The Chairman said he had to thank the meeting for the kindness and patience with which they had listened to the address, and he would then leave the matter in the hands of the Liberator, who, he knew, would speak well, and in language which would go to their hearts, on the subject to which it referred He would only add, that every aspiration which they made in support of liberty abroad, would but make them obtain more speedily the liberty for which they were seeking at home (cheers.) Mr. O'Connell then rose and said—I rise with the

greatest alacrity to move that that most interesting document be inserted on the minutes, and that the fervent thanks of the Repeal Association of Ireland be, by acclamation, voted to the writers of it. In never in my life heard any thing read that imposed more upon my feelings, and excited a deeper sympa-thy and sorrow within me. I never, in fact, before knew the horrors of slavery in their genuine colors It is a production framed in the purest effort of sim-plicity, but, at the same time, powerful in its senti-ments, so at once to reach the human heart, and stir up the human feelings to sorrow and execrationsorrow for the victims, and execration for the tyrants [loud cries of hear, hear, and cheers.] It will have its effect throughout Ireland; for the Irish people did not know what was, alas! familiar to you, Sir, and to me--the real state of slavery in America and of the unequalled evils which slavery, wherever it exists, is the bitterest portice that can be commended to the lips of man. Let be presented in any shape, and it must disgust, for a curse inherent to it grows with it, and inflicts op-pression and cruelty wherever it descends [hear, hear, and cheers.] I am glad the documents sent by Mr. Brosnan and the other gentlemen have been completely answered; and as for Mr. Mooney composition, I trust with still less of regret, the cir-cumstance of its being satisfactorily exploded (hear, hear.) Mr. Mooney had been one of ourselves who went to America on his own business, where he kindly volunteered to act for this association; but he was never recognized as the agent of this associa-tion; and I will say that it was considerable audacity in Mr. Mooney, acting as he was in our cause—for he did not venture to call himself our agent—that he should dare to tarnish the cause of Irishmen residing in Ireland, with the doctrine which he has siding in Ireland, with the doctrine which he has presumed to promulgate (hear.) I tell Mr. Mooney this, that if he ever again ventures upon a single expression in mitigation of slavery, from that moment no other letter of his shall be ever received by this association (hear, hear.) I wish the Anti-Slavery Society of America should know, that this association were in a way articipators in the sentisociation were in no way participators in the sent-ments which he put forth (hear.) I ask, was there any thing as excusing the crime of slavery in the circumstance of its being inherited in America from England? What argument is that to me, an Irish-man? What authority is it with me, one of the sociation were in no way participators in the sentiman? What authority is it with me, one of the victims of English tyranny, to tell me, as a mitigation of the crime, that it was inherited from England? Am I the less surprised at its being committed, or do its grievances appear one bit less oppres hear. I care no sive on that account? [hear the Americans inherited the system from, but this I know, that they not only inherited it originally from England, but they have since then spread it through States that were not in existence at the time of the separating from the mother country (hear, hear.) They have, since their independence, added six or seven new slave States to the Union, and I would wish to know from Mr. Mooney what participation had England in that [hear, hear.] I wish to give every thing its due, and I do not want to speak worse of England than she deserves [a laugh;] and Mr. Mooney cannot, in these States, apply his English excuse for oppression and villany [hear, hear.] But there can be no excuse for so atrocious a crime as that of keeping any man in slavery—of claiming ownership in those who were made by the same Creator, intended for the same eternity, redeemed turbance which seemed to have been so hardly interpreted. The hour (half-past six) had arrived for a business meeting of the Association, which a great many gentlemen present felt compelled to attend, and this alone had been the cause of the movement seems the aviliance. dare to say that such beings shall be made the prop-erty of their fellow-man, and treated, not as human beings, but as the brute beast, that expires, and then ceases to have any other existence [hear, and cheers.] No—we do not tolerate it here. We proclaim it an evil; and though, as a member of this association, I am not bound to take up any national quarrel, still, I do not hesitate to declare my opinions-I never paltered in my own sentiments [cheers.] I never said a word in mitigation of slavery in my life; and I would consider myself the most criminal of human beings if I had done so. (Hear, and cheers.) As an individual, I declare I would not

assembly; where resides the President people; where, in short, exists human liberty, but where, w joying the blessings of d with the lasher black slave-where the child parents, and the parents from the the yell of despair, and the shri piring humanity fall upon the ear, shame upon every man in America

anti-slavery man; shame and dis do not care for the consequ strain my honest indignation nounce every man a faith not take a part for the abolit mendous cheering for several said that offence will be taken what may from them, they are m applause.] The question ne fore us until now. We had it intro ly; we had it mentioned by persons ours, and who were ende relations between us and the only now that it comes dire have shrunk from the ument to a committee, but I w course unworthy of me, enjoying course unworthy of me, enjoying at dence of the virtuous, the religious, people of Ireland, for I would be ur would desire to consider myself, the of the virtues of the people, if I w least sanction to human slavery. I ument, and I embrace the opinions w but I will not here enter into the to in it, whether a man escaping tified in taking away another man's him in his flight, but I believe there the pro-slavery advocates who, if they were away from an enemy, would scruple study very much, or would find much difficult sidering whether a black horse or a was best fitted for his purpose. Lise make no excuse for the man who would neighbor's horse, under such circums this I will say, that I would strongly enemy to escape from slavery. the pro-slavery advocates who, if they ery man to escape from slavery as (Hear.) They say that the anti-s are for the immediate emancipation of the I ask, which of themselves are favorable ual abolition? (Hear.) They say, also slaves are worse treated, since the cry of tionists has been raised in their favor, as it tionists has been raised in their layor, as it their masters more suspicious of them, and vere against them; but has that any we me? How often was I told during our that 'the Catholics would be er the violence of that O'Connell. It tone of the cleverest men in the pamphlet in 1827, in which he state testants of Ireland would emancipat countrymen long before, but for me, and my kind, and yet, two years after, I on, in spite of them. [Cheers.] an insult to the understanding to speak did tyranny relax its gripe merely b to do so? and if it would, why did the pate their slaves for the centuries that out agitation? [Hear.] As long as d agitation, the masters enjoyed the pe their slaves in quietness; but the mome tion commenced, they cried out, 'Oh, it is slaves we are flogging, but we are flogging to

his back the anti-slavery men.' [Laugh the subject is too serious for ridicule. I they never will give up slavery until som

slavery can continue much longe

But, good Heaven! can Irishmen be for

or rather to palliate, for no one could de to justify a system which shuts out the

tion of a slave 2,500,000 human being

closes against them not only the light of h

But is that all that can be said against slarge

Can any thing be more dreadfully destr morality? I am prevented by the pre

which I speak, from entering as fully into the

auditory than the present; but I ask, can the

morality under a system which prevents the riage state, or where those who are married

may be forced from each other forever to-m

the wife to another, and where the child

torn from the parents, and sent elsewher

where the husband is sold to one slave-own

there be morality where the power of the mas over the female slave is unlimited, and where

ratification? I say the man is not a Christian-

grathication? I say the man is not a Christan-we cannot believe in the binding law of the decelogate may go to the chapel or the church, and he me turn up the whites of his eyes—but he cannot man a Christian before his Creator, or he would at dare to palliate such an infamous system. No-America, the black spot of slavery rests upon years, searched hence; and no matter what forty is

may acquire beneath it, the hideous, damning of slavery remains upon you, and a just Pro

will sooner or later avenge itself for your crise (loud and continued cheers.) Sir, I have spoke

the sentiments of the Repeal Association. (Reserved ed cheers.) There is not a man amongst the interest of the Repeal Association.

dreds of thousands that belong to our be amongst the millions that will belong to it, we may

not concur in what I have stated. We may not

not concur in what I have stated. We have money from America, after this declaration even if we should not, we do not want blood ed money. (Hear, hear.) If they make it the dition of our sympathy, or if there be implied submission to the doctrine of slavery on our receiving their remittances, let them case they is a few to see But there are wise and good.

ing it at once. But there are wise and good

every where, and there are wise and goo

America-and that document which you

Sir, is a proof, among others, that there would wish to cultivate the friendship of

mit, and those who countenance the

ry-I regard as the enemies of Irel

to have no sympathy or support fro

pleased with me for denouncing, desire to be loud and emphati

wards the Irish people, but this I will s not what I think them, if they are in a

slavery, and the crime and guit of slat (Cheers.) There is one blessing that fre sesses, and that is, that slavery has been

amongst her people almost since the d Patrick. (Cheers.) For about half a ce

the conversion of Ireland to Christian ued; and who do you think were the s

were English captives brought over hear.) But the first anti-slavery law

passed, was adopted in Ireland, giving

sion, but I assure you it is a historical am ready to read the document whener called on to produce it. (Hear, hear knows the Irish people have since the prograph. They have hear calling to expend the prograph.

enough-they have been obliged to

oppression, personal, religious and which fanaticism and tyranny coul

cup of misery; but the very repletion and draught, should only excite ou greater exertion. (Hear.) Yes, longing to a people that for 1600 years.

countenance slavery amongst then slave ship ever sailed from Ireland

present, were exceedingly pious votions and outward form exten

votions and outward form extended time, the determined enemies of ligious liberty. Yes, Liverpool with slavers, while not a single strom Dublin, or Drogheds, or Belfar from Dublin, or Drogheds, or

or Cork, or any other port in Ireland.
countrymen, we deserve a better fate
yet enjoyed; and let me tell you that
much of generous sympathy from Am

much of generous sympathy from A us that we are too good to continue

unph, we will assist in rescuing thand on the face of the earth.

have the honor to move that this do

have the honor to move that this document is serted in full upon our minutes, and that the grateful thanks of the Repeal Association be given to the Anti-Slavery Society of America who sit to us, and in particular to the two office-best whose names are signed to it.

The motion was carried by acclamation, stamidst loud cheers.

thraldom; and w

we obtain our n

was tainted with slavery, and her

those English slaves. Why, it

I do not wish to go one line

but the criminals and the abettors -those

passion is so brutal, that it has not the mean

[Hear, hear, and cheers.)

t resolution was to Resolved. That a co ait on John Tyler, P n he arrives in this c carry out the princi and children whom calamity befals their country; and I here wa motion, this resolv ed back to the com he 2d resolve was tal ved, That a com man knowledge, and seeks to reduce to the cor raw up an address t U. States, urging h hat said committee ence, but the rays of divine revelation, and the trines which the Son of God came upon the earl plant. The man who will do so belongs not to Convention, and oth ddress, and take m ident Tyler on his kind. [Hear, hear.] Over the broad Atlanticle forth my voice, saying—'Come out of such all you Irishmen, or if you remain, and dare commance the system of slavery that is supported as we will recognize you as Irishmen no long

ted William L. Gar Wendell Phillips, as a motion of N. P. Re tion recognize the to freedom of speech. olved, That so lor clergy continue to a avery enterprise, i , utterly unworth oral and religious e following amendm nd supported by him

reas, the clergy a intry claim to b s, as a body, they American slaveryors-to thicken ev led humanity—to par t-to absorb the energ lved, That the rej elergy, as an order, a an corporations, as very cause, as we

> ved. That the cl -from the positio macy it creates-fr alience of contra nust necessarily make those who cl nies of human freedo m of despotism and r or wherever th hends by such a cousoived, That as C the spirit of its Di ing down the high, -to abolish all arl etween men, to eq i usefulness of a -as all histor ible enemy, which every other form

> ved, That the se try, in their action of y, in their confer nd associations, l ughly selfish, soulle caring only to pr ian life, their sectar n and harmon they have unblu n of uniform falseli on, and homicide. red, That as t are the bulwarks direct and effective break his chains, as of truth and h and level them ing them not only aterprise, but o sich may succee ed, That the re of prayer, reliance seven-or of maki ity-is the relig ile slavery a don-on-calls alave-b isfidels,-withho arriago, makes r o Bible to milli

God has given th paramount to the remarks were m by a song from the djourned to me

AFTERN Poster's amendm E ZIII.--NO.

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heers.] But it is ding to speak so.

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the broad Atlantic

emain, and dare cory that is supported

ted by the presence

who are married t

here the children u

d sent elsewhere?

has not the means of

r the church, and h

infamous system. infamous system. No alavery rests upon you, no matter what glory you hideous, damning stain on, and a just Providence

and a just Provident go itself for your crimars.) Sir, I have spoke al Association. (Renea a man amongst the habelong to our body, awill belong to it, who do stated. We may not ser this declaration; do not want blood-stalf they make it the confit there be implied ay of slavery on our parces, let them cease send-

if there be implied as of slavery on our paces, let them cease seal are wise and good me wise and good me and the which you have readers, that there are and c friendship of such heat abettors—those who common the crime of slaves of Ireland, and I descripted the control of the

port from them. (Checkline beyond my duty t this I will say, they

they are in any way

plessing that Ireland polarery has been unknown st since the days of Subout half a century and

to Christianity it can k were the slaves? Thought over here. (He lavery law that was ev

eland, giving freedom
hy, it seems to be one
be invented for the occuis a historical fact, and

(Hear, hear.) Heave since then suffer obliged to endure ever gious and political, with ranny could embiter repletion of the poise-excite our minds now by Yes, I rejoice in both them. (Cheers.) I reland, while Liverpote, and her peoples, as

(Hear, hear.) Hear

ther forever to-m

THELIBERATOR

BOSTON:

FRIDAY MORNING, JUNE 9, 1843.

Since the Anti-Slavery Convention, the editor n too unwell to pay any attention to the ediment of the present number.

few-England Anti-Slavery Convention. y morning, May 30th, the meeting was callder by Francis Jackson, at half past 10

Wendell Phillips, Samuel Philbrick. H. I. Bowditch, were appointed a committee nt a list of officers for the meeting.

read by Joseph Jewett. amittee retired, and reported the following hich was chosen .

ND QUINCY, President. Rogers of N. H., Amasa Walker of Obio, C nd and Francis Jackson of Massachusetts

White, Eliza J. Kenney, Wm. P. Atkinson

James N. Buffum, H. W. Williams Little, were appointed a committee o

tion, W. L. Garrison, S. S. Foster, M. W C. L. Remond, Wendell Phillips, James ad Frederick Douglass, were appointed

on, Seth Sprague of Duxbury, John O Ohio, James Slayton of Vt. and Peter Maine, were added to the list of the Vice-

one wishing to offer a resolution must agh the hands of the business committee, gus moved that any one wishing to offer a should do so without putting it into the

he President explained that now any one might at any resolutions he wished, and that the mittee was not to exclude resolutions ring subjects for discussion before the meeting. allowing amendment was offered by J. Hutch accepted by the mover, and then passed: ved. That this Convention, in appointing s committee, have no desire to infringe the t each and every individual of the Conventhat any person who has a resolution t and restrained from so doing by this Conven-

miness committee, by Wendell Phillips, re series of resolutions, which were read, and esolution was taken up for discussion.

That a committee of be appointe on John Tyler, President of the United States, le arrives in this city, to urge him to practical ev out the principles for which our father nmediately emancipating the men, wo children whom he now holds in hopeless

back to the committee, to fill the blank. Si resolve was taken up.

ed, That a committee of three be appoint an address to John Tyler, President of States, urging him to emancipate his slaves, said committee wait upon the members of ention, and others, to solicit their names to ess, and take measures to present the same deat Tyler on his arrival in this city.

resolution was passed, and the chairman ap William L. Garrison, Maria W. Chapman, endell Phillips, as this committee action of N. P. Rogers, it was voted that this

recognize the right of every person presredom of speech. 3d resolution was taken up :

ed, That so long as the American church continue to array themselves against the enterprise, it will be the duty of abolias to hold them up as corrupt and dangerous itterly unworthy of the countenance of a oral and religious people.

allowing amendment was offered by S. S. Fospported by him, and opposed by Rev. Caleb

was, the clergy and sectarian corporations of by claim to be divinely instituted; and a body, they employ this claim to perpetrican slavery-to strengthen the hands s-to thicken every link in the chain of enabsorb the energies, waste the resources, and

humanity of the people; d, That the rejection of this false claim of as an order, and of the existing church or rporations, as institutions claiming to be sould mightily accelerate the progress of the ty cause, as well as of every other righteous

ed, That the clerical office-from its very rom the position in which it puts its occuthe love of authority, of pre-eminence, of it creates-from the claim of infallibility ace of contradiction or counsel which it at necessarily, if it produces its natural those who cling to it the most unrelenting fauman freedom, and the most cordial supdespotism and slavery in all their forms, wherever they can advance their own y such a course.

d, That as Christianity, which breathes spirit of its Divine Founder, was designed the high, and to exalt those who are abolish all arbitrary and factitious distincten men, to equalize the interests, advantafulness of all-it can know the clerical as all history has shown-only as its inmy, which it must and will destroy, as my other form of usurpation, despotism and

ad, That the secturian organizations of this eir action or inaction on the subject of their conferences, convocations, assemciations, have shown themselves to be selfish, soulless, inhuman and unchristian agonly to preserve and perpetuate their their sectarian aggrandizement, power, and harmony; and in order to secure have unblushingly justified a wholesale form falsehood, theft, blasphemy, prosad homicide.

. That as the 'American church and be bulwarks of American slavery, the ad effective method to reach the slave, his chains, is to bring the tremendous 19th and love to bear upon these bulevel them forever with the dust; thus n not only out of the way of the antirise, but of all other Christian entermay succeed this.

hat the religion which makes more of f, reliance upon a priesthood, templebread and wine and water,-of one of of making proselytes to a sect, than is the religion which opposes anti-slavery a domestic, a patriarchal, a divine a slave-holders Christians, and aboliwithholds the hire from the laborer, ge, makes merchandise of human flesh, e to millions, hates men for the color has given them, and teaches that human int to the laws of God.

arks were made by Abigail Folsom, folong from the Hutchinsons, and the Coned to meet at half-past 2 o'clock.

AFTERNOON SESSION. er's amendment was taken up. Mr. Saf-

Lost. Discussion continued by James Boyle of Ohio, and inasmuch as, in conformity with this law of God, and David Folsom of N. H. in favor of the amendten of S. Boston.

The resolves were, on motion, laid on the table, laws, it is sin to do aught against them; o allow the passage of the following resolve: Resolved, That every person present be requested

o pay the sum of one dollar, or such other sum as may be agreeable, for the purpose of defraying the expenses of this Convention, and that all individuals disposed to join the Convention, be requested to place all lawful means to cause their repeal,—
their names on the roll.

We therefore, as good citizens, bound by our coun their names on the roll.

Cornelius Bramhall, Elias Smith, and Frederick S. Cabot were, on motion, added to the committee on the roll and finance.

Song by the Hutchinsons. Resolutions taken up; liscussion continued by Sarah C. Redlon of Maine, in favor of the amendment ; Rev. Mr. Harris of N. H. opposed : J. M. Spenr in favor : W. Phillips op-

Mr. Forter spoke further in support of his substitute, and in answer to Mr. Phillips. Mr. Phillips spoke in reply.

A song from the Hutchinsons. The resolutions were laid on the table, and the Con

ention adjourned to meet at Faneuil Hall, at halfpast 7. EVENING SESSION. The meeting came to order, and the following res-

ution was offered by W. A. White : Resolved, That we fully recognize the right of people to change their form of government as laid down in the Declaration of Independence, and grounding ourselves on that, we demand a radical change of the Constitution, or to be freed from its control.

Supported by the mover and Edmund Quincy. ong by the Hutchinsons

S. S. Foster offered the following resolution:

concert with the whig or democratic party, or who, by any connexion, sustain the Federal compact, are weholders : and as such, have forfeited all claim to be regarded as Christian, or even as honest men.

Resolved That all those parthern citizens, who ac

After a song by the Hutchinsons, the resolution were passed, and the meeting adjourned to meet at the Miller Tabernacie at 9 o'clock.

WEDNESDAY MORNING. The meeting was called to order by C. L. Remond. ne of the Vice-Presidents. Scripture read by Joseph Jewett.

On motion, John A. Collins was added to the busi-Wandell Phillips offered the following resolution

Resolved, That this Convention adopt the Congress and State Petitions as brought forward at this time Supported by the mover-opposed by G. W. F. Mellen. The resolve was accepted.

On motion of E. Smith, it was Resolved, That we suggest to the abolitionists

throughout New-England, as a highly expedient and effectual method of circulating anti-slavery petitions, to avail themselves of public meetings, secular and religious, on week days or Sunday, for presenting them for signatures at the door of the assembly. The Convention at this time refused to take Mr

Foster's amendment from the table. The following resolves were offered by John A

Resolved. That this Convention is rejoiced to learn.

that a series of Anti-Slavery Conventions are to b held in Maine, New-York, Ohio, Indiana, Pennsylvania, and other States, and feels confident that the abolitionists of the different States will take prompt and vigorous efforts to secure large meetings.

Resolved, That in view of the necessity of funds to arry out this plan, which promises' such benefit and aid to our cause, we will each of us devote at least one day to solicit subscriptions in our various towns to aid these Conventions

Resolved. That Francis Jackson be appointed Trea surer of this Convention to receive such funds as may contributed, or pledged for the purposes recited in the foregoing resolutions, and that he be instructed to apply them to their appropriate object under the diion of the Board of Managers of the Mass. A. S.

Society. The resolutions, after being discussed by Messrs. Collins, Phillips and Foster, followed by a song from the Hutchinsons, were passed.

The Convention adjourned to meet at 3 o'clk.

AFTERNOON SESSION. The meeting came to order. After a sone, the 3d able, on the motion of Dr. Grandin, who supported Joseph E. Allen and E. Quincy opposed; N. P. Rogers in favor.

The resolutions were laid upon the table, and the past 7 o'clock.

EVENING SESSION. Convention met in Fancuil Hall, which was crowded to overflowing by a highly respectable assembly. Song by the Hutchinsons.

The President, in a few words, introduced the address to the slaves, which was read by Wm. L. Garrison. Charles L Remond moved and supported its adoption. Wm. H. Channing of New-York, followed in support.

Song from the Hutchinsons.

Frederick Douglass advocated the address.

slaves and John Tyler were separately and unanimously adopted.

The following resolution offered by Mr. Garrison was also adopted by acclamation:

Resolved, That we rejoice to be able to ann to the friends of freedom throughout the world, that to plead the cause of the bondman. the OLD CRADLE OF LIBERTY is beginning to be to times that tried men's souls."

After a song from the Hutchinsons, three cheers rail-roads and other public conveyances. were given for the cause of liberty by the immense assembly, and the convention adjourned to meet the Tabernacle in the morning, at 9 o'clock.

MORNING SESSION, June 1st. The third resolution, with the amendment, was

taken from the table, and the discussion continued by Abel Tanner, John Allen, N. P. Rogers and Sarah C. Redlon, Campbell and Wm. L. Garrison in favor of the amendment ; by W. A. White, C. M. Burleigh, W. Phillips, John Pierpont, Frederick Douglass and Safford in opposition.

On motion, the resolution and amendment were laid on the table.

The business committee reported the names of persons to present the address to John Tyler. The re-

Henry Wilson and Frederick S. Cabot. The Convention adjourned to meet at half-past 2 o'clock.

The Convention came to order. The following declaration was read and adopted by the Convention:

thereby they may attain the great end of their being, can do so by calling at 25 Cornhill. This, together which is perfection,-and inasmuch as it thus becomes with the Address to the Slaves, is now for sale at the the duty of each one of us in all things to respect his same place, in pamphlet form.

ford of Ct. moved to lay the amendment on the table. | neighbor's freedom, even as he should value his own; it has been made the great law of our land, that to al ment. Opposed by Seth Sprague and Rev. Mr. Pat- men belongs the inalienable right of freedom; and inasmuch as, for each one of us who knows God's

And whereas, there exist in our constitution, pr visions that are at variance with this great law, binding us to sid in and to allow of the depriving our breth ren of their freedom : and whereas, we have in vais protested against such provisions, and tried in vain

try's law in all things wherein it accords with the la of God, but bound in nothing wherein it conflicts with that higher and more sacred law, do declare, that we will not be holden by these provisions, nor in any manner obey them, to the injury of our consciences and the breaking of the law of God

We declare, therefore, that we will not aid in re turning our brethren who fly to us from bondage back to that bondage again, but will do all that in our pow er lies to harbor, aid and protect them-that should those brethren claim their rights and assert their free dom, we will never, by any act of ours, put ourselves it the way of their success, but, on the contrary, will do all that Christian duty may require or may allow, to aid them in their endeavor, that, believing that none who hold their fellow-men in slavery, or who aid or approve of those who do, are fit for offices of trust in a republic we will not give our votes for such, believing that we should rather cease to use our rights, and even choose the state of aliens in our own land, than act in an way our consciences disapprove-that we here so emply protest against the holding our fellow-men is bondage in our property, even in the seat of government of our country; and having tried in vain all law ful means to remove this evil, we declare ourselver free of the responsibility and of the guilt of that grea national crime,-and, in general, wherever the gov ernment of this country is the supporter or the defend er of slavery, we do maintain that it contradicts the true spirit in which it was founded, and do declar that therein we are not subject to its authority, and will not obey its commands.

Still, we make this declaration from no spirit of hatred or ill-will towards our white brethren at the South, but solely from a sense of duty; feeling, that unless we make it, we too are guilty of the sin, and responsible for the ruin that sin is threatening ou country; and as our great purpose is not, as is falsely said of us, to stir up discord and dissension, not to save the oppressed by sacrificing the oppressor, for we be lieve in no such necessity, but to persuade the maste that his safety and his only safety is in doing right even in letting the oppressed go free, even in nov turning from his sin, if he would live. And though w thus declare our opposition to one portion of our Con stitution and our government, yet we do so only be cause that Constitution is at war with itself, and that government stands in open contradiction to the true principles on which it was founded. So that we af firm that it is only in the action we now take, and volunteer or appoint town and parish committees, is not till we have utterly separated ourselves from the sin of slavery, that we are truly faithful to the spirit of that Constitution, and to the great work our fathers began, but left to us to finish

The following resolve was offered:

Resolved. That no abolitionist can consistently a cept an office himself, or vote for the election of anothe to hold any office under the Constitution of the Unite States, which requires an oath in its support.

During the consideration of this resolution, a que tion of order arose between the Chair and Mr. Fost of N. H. which was settled after some discussion, i which Messrs. Garrison, Phillips, Foster, Remond and others participated, by the Convention sustaining th decision of the Chair.

George Latimer took the stand, and thanked hi om the bottom of his heart for securing t him his freedom.

The following resolve was offered, and, after a fer words from W. L. Garrison, was passed:

Resolved, That the British and Foreign Anti-Sla ery Society, in calling another World's A. S. Con vention at London, have rejected the anti-slavery of the whole world-inasmuch as they excluded the ab ditionists of America from the Convention there in 1840,-after they had crossed the ocean to attend and inasmuch as they have expressly excluded one half of the American abolitionists from a seat in the one called this year.

The following resolve was offered and passed:

Resolved, That this Convention, in behalf of the resolution, with the amendment, was taken from the great cause of human rights in general, and of the anti-slavery enterprise in particular, would proffer to the amendment; Frederick Douglass, Seth Sprague, officers and members of the Hibernia Anti-Slavery and Rev. Samuel J. May, opposed the amendment; Society, its cordial thanks for refusing to send dele-C. L. Remond in favor; a song by the Hutchinsons; gates to the London Anti-Slavery Convention, on account of the mean and proscriptive terms on which that Convention has been called.

On motion, Charles L. Remond, Frederick Doug-Convention adjourned to meet in Fancuil Hall, at 1-2 lass and George Latimer were added to the Tyler committee.

The following resolves were passed:

Resolved, That this Convention cordially approves of the resolution adopted at the annual meeting of the American Anti-Slavery Society, recommending the celebration by the abolitionists of the United States, in Philadelphia, on the 4th of December next, of the first decade since the formation of the Society. Resolved. That we recommend most earnestly the friends in the towns and counties to avail themselves of the 4th of July and 1st of August, wherever it is possible to assemble the friends of the cause, and The address to John Tyler, President of the United plead on those days the cause of those of our fellow. States, was presented by Wendell Phillips, who ad- countrymen who have no jubilee to celebrate, and no vocated its adoption; after which, the addresses to the rights to remember, and thus gain the ear of the community at a time when all the associations of the day will most effectually plead their cause.

Resolved, That such a course will not be abandoned merely because they cannot secure the services of lecturers, remembering that they have their own voice

Resolved, That so long as the religion of the cou the slaveholding system of the South, in 1843, what it try consigns the colored man to the negro pew, as part was to the tory power of the mother country in the and parcel of its sacred worship, it sauctions all the outrages perpetrated upon the people of color on the

> Resolved, That the cordial thanks of this Convention be presented to our friends, the Hutchinsons, for their harming singing during the meeting. On motion, it was voted, that the proceedings o

the meeting be published under the direction of the Massachusetts Board of Managers. The Convention, after joining in the song, ' From

all that dwell below the skies,' adjourned sine die. EDMUND QUINCY, President.

WM. A. WHITE, ELIZA J. KENNEY, WM. P. ATKISSON,

N. E. Convention.

The public can derive just as correct an idea of the spirit, genius, eloquence, and all-pervading interport was accepted, and the following persons were apeest of this Convention, by reading the meagre details pointed as the committee: Wendell Phillips, Francis of its proceedings, as given in our present number, as Jackson, Ellis Gray Loring, Wm. Lloyd Garrison, can be obtained of the beauty, strength and power of John Pierpont, Joseph Southwick, Edmund Quincy, a living man by examining a skeleton. It is conceded John M. Spear, Henry I. Bowditch, Win. A. White, in every circle and on every side, that all other meetings that were held during the anniversary week, in comparison with the sessions of the Convention, were ame and spiritless. The average number in attendance, for three days successively, (three times a day excepting the last day, when but two meetings were held,) was upwards of two thousand; and on two occasions, more than three thousand.

Those who wish to sign the Address to John Inasmuch as God has created all men free, that Tyler, which was read and adopted in Fancuil Hall, Odd Fellowship

MR. GARRISON : I have read, with great satisfaction, your recent austic remarks upon Odd Fellowship. I hope you will continue to notice, in your paper, this anti-ch tian institution; for it is important that some public journal should sound an alarm respecting it. Freepasonry having become unpopular, and contrary to law, has assumed another dress, and, under the nat of Odd Fellowship, is stirring heaven and earth to insinuate itself into the good opinion of the public; but it must be met and exposed, ere it has gained an extensive hold upon the community.

During the whole Anti-Masonic warfare, I was ac-

tively engaged in its service; and if I ever investigated any subject, it was Masonry; and, in order to act understandingly, I have recently examined very carefully the claims and pretentions of Odd Fellow-ship, both by conversation with its members, and by reading the addresses and the 'Symbol,' the organ of the order—and I unhesitatingly pronounce it one and the same thing, in its nature and designs. Justice, however, compels me to say, that, on some minor he add—'We do not want blood-stained money!' points, it is a little different and less objectionable He disowns as Irishmen, such of his countrymen he than Masonry in its old dress; but, in the main, it is as will give any countenance to southern slavery. equally selfish and exclusive in character, and dan. To the 'audacious' Mr. Mooney, he administers gerous in tendency. I have not time, in this com- wholesome rebuke, and tells him that if he ever unication, to go into a discussion of the question, again ventures upon a single expression in mitigation but perhaps may, at some future time, attempt to strip of slavery, from that moment no other letter of hi it of some of its false colors, and lay bare its hideous shall be ever received by the Repeal Association.' In Anti-Masons must arouse, and take action against best days and the best efforts of Daniel O'Connell.

this foe to freedom and Christianity. Many facts have But we tell him that the Irish journals in this country come to my knowledge recently, which makes me pant for the conflict. The false claims this Order makes to benevolence and humanity must be shown. As well might an insurance company boast of its benevolence. Is this order? It extends its charity to subject of slavery during their sojourn in the U. S. those only, who have contributed to its funds, and assented to its rules and regulations. There is no benevolence in this: it is merely satisfying a just claim, which an unfortunate brother may have against them for money paid in, and for an agreement entered into When I can see them bestowing charity upon the distressed who are not members, and whom they are under no society obligations to aid; then I will admit their claim to benevolence and Christianity. Till then, I deny it. Christianity repudiates and wars upon such an exclusive and selfish order as this .-Christianity does not stop to see if the unfortunate can give the sign, and is a brother of the order. Noit regards all men as brethren, and enjoins upon us to assist even our enemy. Christianity regards all men as brethren; Odd Fellowship only those who belong to their order. But I must stop, as I shall get into an argument, which I must reserve until another time. I hear that the Order is to appear on the 17th of June next, in the public procession, in Grand Regalia. Let Anti-Masons take notice, and mark them ; for if there is a secret combination among us, it is time we knew who they are, that we may govern ourselves accordingly.

Massachusetts Anti-Slavery Fair.

A meeting of the women of Massachusetts was held Wednesday, P. M. May 31st, in the Miller Tabernacle, to make arrangements for the ensuing Massachu-

The meeting was called to order by Maria W. Chap nan, of Boston. On motion of Henrietta Sargent, of Boston, M. W.

Chapman was elected President. On motion, Eliza J. Kenny, of Salem, was appoint

ed Secretary. The call for the theeting was then read by the Pres

Pledges to aid the next Fair were extended by in dividuals and societies from the following towns: New-Bedford-Hingham-Concord-Taunton-Sa lem-Boston-West-Roxbury-Abington-Danvers-Lynn-Bradford-Stoneham-Sylvia Thompson 00-Miranda Moody, 5 00-Martha B. Kent, 5 Voted, That the proceedings of this meeting be pub lished in the Liberator.

Adjourned sine die. ELIZA J. KENNEY, Sec.

the correst the cause residing in them, as well as that of all other

individuals interested in the cause. Address M. W. CHAPMAN, 39 Summer-street.

Fourth of July.

Permit me to suggest to anti-slavery friends, the propriety of holding meetings, immediately, of their respective societies, and to appoint orators to address them on the ensuing anniversary of American Independence. Let the day be celebrated by every lover of freedom, not in vain-glorious boastings, and idle pomp and parade, but in efforts to undo the manacles of the slave, and 'to let the oppressed go free.'

Let Boston set the example, and let there be such a gathering in the old Bay State city as was neve before witnessed.

The contents of our present number are such as will repay a careful perusal. To say nothing of the choice articles placed in the 'Refuge,' (which are valuable and instructive in their place,) we would call attention to the graphic effusion of Whittier on 'Huin its execution. A large number of planters, with the attention to the graphic effusion of Whittier on 'Human Sacrifice,' alias Capital Punishment or Judicial Killing—to the proceedings of the Manchester and Salford Peace Society, in which a handsome tribute is paid to Henry C. Wright, of this country—to the spirited Letter addressed by James Cannings Fuller to the Editor of the London Friend—particularly to the infamous speech of the 'Rev. Dr. Hill, of Winchester, Va. in the New-School General out delay. These vessels were all to sail by Wed-Presbyterian Assembly, on slavery, in which the nesday, Gen. Ullon going in command of the expedi-Presbyterian Assembly, on slavery, in which the lynching of abolitionists is justified and applauded-

order should be subject to suspicion and opprobri-um, as long as it continues to be a secret conclave. Its claims as a benevolent and charitable institution Its claims as a benevolent and charitable institution Its claims as a benevolent and charitable institution are as false and impudent as were those of Masonry. Whatever skulks from the light, and is afraid of public scrutiny, cannot be for the safety or welfare of society. With the Ithuriel spear of truth we have society. With the Ithuriel spear of truth we have touched the toad-with what success our readers may perceive, on reading the articles we have copied from The Symbol, and the 'Olive Branch.'

The Treasurer of the Liberator Committee would acknowledge the receipt of ten dollars from Philip Scarborough, of Brooklyn, Ct. as a a donation in support of the Liberator. In a letter enclosing this sum, he says- 'The Liberator is doing a work which no other journal could; and Golf speed its on-ward course to the emanciation of every slave, not only the black man, but 'whole family of man.'

O'Connell Himself Again t The speech of Mr. O'Connell, that we have copied rom the Dublin Freeman's Journal of the 11th ultime

made in reply to an ably written document from th Pennsylvania A. S. Society, which we shall publish next week,) shows that he is himself again on the ubject of American slavery, and contains the mos scorching rebukes of all those who in this country stand aloof from the auti-slavery struggle, and the nost generous sentiments toward the American aboil tionists. He reiterates what he has practically said and proved before, that he will not shake hands with an American slaveholder, and that he places him on a level with, nay, beneath 'the pickpocket' and 'the petty larceny scoundrel ! He cries - Shame and disgrace upon every man in America, who is not an anti-slavery man'! He says-'I pronounce ever man a faithless miscreant, who does not take a par for the abolition of slavery '! And, mark! this lan guage elicited ' tremendous cheers for several min fact, the whole speech is throughout worthy of the will never allow it to be read by their Irish reade on this side of the Atlantic. We trust the Irish Lib-erator will recall the bad advice he gave to his sor and Mr. Steele, about keeping their lips sealed on the Surely, it must have been a lapsus lingua!

The 17th of June, instant, will no doubt be great day 'in Boston and its vicinity. Thousands tens of thousands—possibly hundreds of thousands of the people of the United States will then assemble to listen to the address of Daniel Webster, on Bunke Hill, and in other modes to celebrate the completio of the Monument. For us, this commemorative event will hold out no attractions, in view of the enslave ment of so large a portion of the American people It will bear the impress of national hypocrisy on ev ery lineament. For those who intend to join in the great procession, &c. Nathaniel Dearborn, fa most ingenious artist of this city.) 53, Washington-street, has prepared a beautiful white satin ' Bunker Hill Badge,' on which is a capital engraving of the Monum another of the portrait of Daniel Webster-and anothe of Joseph Warren, who was slain in the battle of Bunker Hill, Underneath the likeness of Warren are the following ' seditious and incendiary ' lines

· For God's inalienable rights to man, Our fathers fought and bled!
So glorious were those rights secured,
The sons revere the dead.'

Revere the dead by holding one sixth portion of the whole population in slavery !! We presume Pres. John Tyler will wear this badge on the occasion.

Property Meeting. On Thursday evening, and Friday forenoon and af ternoon, last week, public meetings were held in the Chardon-street Chapel, for the discussion of the que tions pertaining to the reorganization of society and the rights of property. Among those who participated in the discussion were John A. Collins, John O. Wattles, N. H. Whiting, John Dowling, Adin Ballou, Win. West, - Thomas, and B. B. Muzzey. As we were prevented, by physical debility, from being present, except for a short time, we are unable to give any regular account of the proceedings, none having been sent to us.

Destructive Fire in Boston.

On Sunday evening, at half-past 9 o'clock, a fire broke out in Carter's stable in Federal-street. The ELIZA J. KENNEY, Sec.

Boston, May 31st, 1843.

If Individuals from many other towns, necessarily absent from the meeting, afterwards expressed their intention of aiding the Fair, and other aid was pledged informally, from fresh towns, by many friends who hesitated to make a public announcement of their intentions, being uncertain of the exact amount they should be able to raise.

Boston, May 31st, 1843.

Broke out in Carter's stable in Federal-street. The flames spread with alarming rapidity, and in a few moments the whole surrounding property, which consisted of wooden buildings, was enveloped in flames. The Allas to-day (Monday) gives the following account of the buildings, destroyed:—On Federal-street, No. 18, a large brick building, occupied by T. Carter, as a dwelling; a three story wooden building, (Old Richard's Tavern,) occupied by T. Carter, as a dwelling; a three story wooden building, (Old Richard's Tavern,) occupied by T. Carter, as a dwelling; a three story wooden building, occupied by T. Carter, as a dwelling; a three story wooden building, occupied by T. Carter, as a dwelling; a three story wooden building, occupied by T. Carter, as a dwelling; a three story wooden building, occupied by T. Carter, as a dwelling; as three story wooden building, occupied by T. Carter, as a dwelling; as three story wooden building, occupied by T. Carter, as a dwelling; as three story wooden building, occupied by T. Carter, as a dwelling; as three story wooden building, occupied by T. Carter, as a dwelling; as three story wooden building, occupied by T. Carter, as a dwelling; as three story wooden building, occupied by T. Carter, as a dwelling; as three story wooden building, occupied by T. Carter, as a dwelling; as three story wooden building, occupied by T. Carter, as a dwelling; as three story wooden building, occupied by T. Carter, as a dwelling; as three story wooden building, occupied by T. Carter, as a dwelling; as three story wooden building, occupied by T. Carter, as a dwelling; as the property wooden build should be able to raise.

Mr. Holmes, carpenter, and H. B. Rice, Mason. In It is the intention of the committee to afford all the aid in their power to these new towns, and they solicit by Francis Lafferty, next adjoining. On an alley leading from Federal-street to Theatre Alley, a row of ten-foot wooden tenements, occupied by several Irish families. A wooden building, occupied as a carpenter's shop and grocery store, on the corner of this alley and Federal-street, was several times on fire, but was saved. A block of brick dwellings, occupied by several Irish families; also, three brick dwellings belonging to the Federal-street Theatre property, all on Theatre Alley, were very much injured in the rear. The fire at one time presented a most awfully terrife appearance, and almost seemed to baffle all attempts to stop it—but by the exertions of our own fire department, and engines from the neighboring towns, it was subdued in about two hours after it first broke out. The heavens presented a most magnificent sight, being completely lighted up by the conflagration. The fire must have been seen a great distance.—Bulletia. ndence and suggestions of the friends of leading from Federal-street to Theatre Alley, a row of

> MORE TROUBLE IN CUBA. The New-Orlean Picayune of May 28, (Sunday) gives the following, one of the editors having arrived from Havana in 66 hours, per steamship Alabama. On the day previous to the sailing of the Alabama, (Monday last.) an exto the suiling of the Alabama, (Monday Inst.) an express arrived at Havana, bringing the melancholy intelligence of another insurrection among the negroes on the south side of the island, in the immediate vicinity of St. Jugo de Cuba. From accounts, the plot appears to have been much more extensive and deeply organized than the outbreak at Cardenas, some five or six weeks are and much more deservate and beginning the control of the contr war, and another steamer to follow

wery particularly to the scorching speech of Daniel O'Connell against American slavery and all its abettors
—and to the excellent speech of John Pierpont, before
the Unitarian clergy in this city. Is not the repast a
rich one? Do our subscribers sufficiently realize how
great is the quantity, how choice the quality, of reading they obtain in the Liberator, during the year, for
the paltry sum of \$2,50?

Odd Pellowship.

Odd Pellowship.

Odd Pellowship.

Odd Pellowship.

Odd Pellowship.

Our correspondent 'Light' may be assured that we
shall continue to give no quarter to this 'wolf in
sheep's clothing.' Every man who belongs to this
'order' should be subject to suspicion and opprobri-

A set of rowdies in Pike county, Ohio, twenty in number, lately turned out and tore down a school-house of the black people, and several of the colored teachers were obliged to leave. There was great deal of manhood and gallantry in this bold act—no

Silas Wright, Esq. father of the U. S. Senator from this State, died at Weybridge, Vt. on the 13th ult. at the age of eighty-four years.

Death of Noah Webster, L. L. D.—This celebrated man died on Sunday night, at his residence in New-Haven, in the eighty-fifth year of his ago, after a sickness of only three or four days, which assumed the form of pleurisy. His talents were known and appreciated in the United States by almost every individual who has had occasion to use an English speling-book or an English dictionary; as a Philologist he had but few equals; he was the author of some of the most masterly essays of which the language can boast; he was a man who understood the great object of our being to be as much to prepare for another life, as rightly to perform the duties of the present; and hence his life was distinguished for usefulness, benevolence and goodness. Amid the consolation of a firm faith, his spirit fled with all the serenity of glowing hope. The Literary World, the Religious World, and the New World, have each lost a bright particular Star; and when we look round for one to fill his place, we mourn that none is to be found. place, we mourn that none is to be for

From Mezico.—The Mexican government has given notice that all emigrants found in Texas, no matter where from, or what their objects, will be considered

A circular from the Minister of War, addressed to A circular from the Minister of War, addressed to the various foreign Ministers, states that the government will not exercise any right or any claim which may be addressed to it, in case they should be made prisoners by the national troops; but, on the contrary, will consider as invaders, and enemies of the republic, all who may be found in Texas, and will inflict upon them all the penalties designated by the laws of the country, and in conformity to the rights acknowledged among nations.

Whig informs us of an extensive fire, by which, on Wednesday evening, all the buildings on the South side of the Main-street in that town, between Brewster's block and the Crocker house, (opposite the Taunton Bank,) were destroyed. Ten buildings—estimated loss \$30,000—two thirds of the amount in-

Fires in Taunton .- An Extra from the Taunton

sured.

Another fire, confidently attributed to an incendiary, on Thursday morning, destroyed Mr. J. C. Brown's barn, with two horses and 500 tons of hay.

Horrid Death.—Joshua Tibbitts, a teamster in the employment of Hilton & Newcomb, of Lynn, was found on Monday afternoon on the Lynn turnpike, in Chelsea, with his head smashed to a jelly. He is supposed to have fallen from his team, and that the wheels passed over him. He was a married man.

Parricide.—The Cincinnati Messenger states that one Phillip Barger, a worthless, drunken wretch, at Rushville, Indiana, while misusing his wife, was killed by his daughter, who was appealed to by the mother for assistance. The daughter seized an axe and struck him over the head, which caused his death. She was for several weeks before in an unsettled state of mind, from domestic trouble. They committed her for trial

The yellow fever was prevailing at Vera Cruz: 600 sick, and many deaths occurring daily.

Will G. Bailey send W. Phillips another copy of the Liberty Party Address drawn by S. P. Chase, in

MARRIED—In this city, on Saturday evening, by Rev. John W. Lewis, Mr. William Smith to Miss Margaret E. Johnson, both of this city. DIED—In Lynn, Edmund Quincy, son of William

Bassett, aged 2 years.
2d inst. Mrs. Tamah Kemp, aged 53.

NOTICE.

The Worcester County (North Division) Anti-Slavery Society will hold a quarterly meeting at Lunenburg, according to adjournment, on Wednesday, the 14th day of June, commencing at 10 o clock, A. M. It is hoped that the friends of the anti-slavery movent will feel the importance of being present on asion. BENJAMIN WYMAN, Se

ANNUAL MEETING OF THE ESSEX COUN

TY A. S. SOCIETY. The annual meeting of the Essex County A. S. Society will be holden in East Bradford, commencing on Friday, June 30th, at 10 o'clock, A. M. and wild robably continue two or three days.

Let the sympathy felt by the abolitionists of Essex

Let the sympathy felt by the abouttonists or Essex County, for the pining bondmen of our land, be man-ifested on that occasion by the numerical attendance, the free, harmonious discussion and adoption of such measures us shall directly tend to their emancipation. Salem, May 29, 1843.

TO THE FRIENDS OF FREEDOM IN BRISTOL

Dear Friends. There are yet three millions of slaves in this pro-fessedly free republic! What shall their friends in Bristol County do to hasten the day of their enfran-chisement? We invite you, one and all, to meet with us in convention, on Tuesday, June 20th, at 10.0 elock, A. M. in New-Bedford, that we may take counsel together, adopt measures, and encourage one another in the performance of our whole duty towards our breth-ren in bonds.

Distinguished speakers will be present, and the

Hutchinson singers have accepted an invitation to aid us on this occasion. Let us have a large and enthu-siastic gathering. The meetings will continue two

By order of the New-Bedford Anti-Slavery Society, GEORGE M. BUNKER, Pres. WM. C. COFFIN, Sec.

Address to the Slaves! THE Address of the New-England Anti-Slavery Convention to the Slaves of the United States; with an Address to President Tyler; adopted in Faneuil Hall, May 31, 1843; just published, in a neat pamphlet, by Oliver Johnson, and for sale at 25 Cornhill. Price 6 cents single; 50 cents per dozen; \$3.50 ner hundred.

PIERPONT'S POEMS. JUST published, by Oliver Johnson, 25 Cornhill, the Anti-Slavery Poems of John Pierpont, com-plete. The contents of the volume are as follows: Prayer of the Christian; A Word from a Peti-Prayer of the Christian; A Word from a Petitioner; The Tocsin; The Gag; The Chain; The Fugitive Slave's Apostrople to the North Star; Slaveholder's Address to the North Star; Economy of Slavery; Plymouth Rock; The Liberty Bell; To Abolitionists; Death of Charles Follen; Hymn for the First of August; Prayer of the Abolitionist; Unchain the Laborer; Prayer for the Slave; Ode, for the Constituents of J. Q. Adams; 'I would not live always'; Oft, in the Chilly Night.

For sale as above. Price, 20 cents; 20 per cent. discount to the trade. GARRISON'S POEMS.

THE following are the contents of the volume of Mr. Garrison's Poems, just published at 25 Corn

Universal Emancipation; Persecution; True Courage; To a Friend; Invocation to Spring; Dedicatory Lines to Liberty; Song of the Abolitionist; To an Infant; Hope for the Enslaved; Earthly Fame; Liharty; Fourth of July; The Guilltess Prisoner; New-Year's Day; May Day; To William Ladd; To my Wife; To the same; To my First-Born; To Benjamin Lundy; To the memory of the same; On Leaving my Native Land; The Prince of Philanthropists; Harriet Martineau; To Elizabeth Pease; On the Death of James Cropper; Christian Rest; The Bible; The True Church; Holy Time; Worship; Freedom of the Mind; To the Hon. Theodore Freinghuysen; Liberty for All; Liberty and Slavery; To Isnac T. Hopper; On Completing my Thirtieth Year; On Completing my Thirtieth Year; On Completing my Thirty-fifth Year; To April; Independence Day; West India Emancipation; On the Death of a Friend; The Poor Debtor; To my Birth-Place; The Kneeling Slave; To Sleep; The New Year; The Dying Year.

For sale as above. Price, in pamphlet, 25 cents;

For sale as above. Price, in pamphlet, 25 cents; full bound, 37 1-2 cents; extra quality, 50 cents. 20 per cent. discount to the trade.

THE PERFECTIONIST.

A FEW setts (nearly complete) of the Perfection-ist, published in New Haven, Conn., in 1834, '35 and '36, may be obtained at 50 cents per sett, by applying at 25 Cornhill, Boston. June 9. PLACE WANTED.

GEORGE Turner, being out of employment, would be happy to receive any application for labor as Waiter and Tender, or work in a house in city or country. Apply at No. 38, Brattle-street.

GIVE HIM A CHANCE! A STEADY, industrious MAN, fresh from the land of slavery, and recently a chattel, is desirous of obtaining employment as a farmer, or carriage-drifter, or waiter, or cook in a public house. Apply at 25 Cornhill.

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THE HUMAN SACRIFICE." BY JOHN G. WHITTIER.

I.

Far from his close and noisome cell, By grassy lane and sunny stream, Blown clover field and strawberry dell, And green and meadow freshness, fell The footsteps of his dream. Again from careless feet the dew Of summer's misty morn he shook; Again with merry heart be threw His light line in the rippling brook. Back crowded all his school-day joys-He urged the ball and quoit again. And heard the shout of laughing boys Come ringing down the walnut glen. Again he felt the western breeze, Its scent of flowers, and crisping hay; And down again through wind-stirred trees He saw the quivering sunlight play. An angel in Home's vine-hung door, He saw his sister's smile once more; Once more the truant's brown-locked head Upon his mother's knee was laid, And sweetly lulled to slumber there, With evening's holy hymn and prayer !

11. He woke. At once on heart and brain The present Terror rushed again-Clanked on his limbs the felon's chain He woke, to hear the church-tower tell Time's footfall on the conscious bell, And, shuddering, feel that clanging din His life's LAST HOUR had ushered in ; To see within his prison-yard, Through the small window, iron-barred, The Gallows shadow rising dim Between the sunrise heaven and him,-A horror in God's blessed air-A blackness in His morning light-Like some foul devil-altar there Built up by demon hands at night. And, maddened by that svil sight, Dark, horrible, confused, and strange, A chaos of wild weltering change, All power of check and guidance gone, Dizzy and blind, his mind swept on. In vain he strove to breathe a prayer, In vain he turned the holy Book, He only heard the Gallows-stair Creak as the wind its timbers shook No dream for him of sin forgiven, While still that baleful spectre stood, With its hoarse murmur, ' Blood for Blood!

III. Low on his dungeon floor he knelt, And smote his breast, and on his chain Whose iron clasp he always felt, His hot tears fell like min; And near him, with the cold, calm look And tone of one whose formal part, Unwarmed, unsoftened of the heart. Is measured out by rule and book, With placed lip and tranquil blood, The Hangman's ghostly ally stood, Blessing with solemn text and word The Gallows-drop and strangling cord; Lending the sacred Gospel's awe And sanction to the crime of law. IV.

He saw the victim's tortured brow-

The record of a nameless won

The sweat of anguish starting there-

Between him and the pitying Heaven !

In the dim eye's imploring stare, Seen hideous through the long, damp hair-Fingers of ghastly skin and bone Working and writhing on the stone !-And heard, by mortal terror wrung From heaving breast and stiffened tongue, The choaking sob, and low, hoarse prayer; As o'er his half-crazed vision came A vision of th' eternal game-Its smoking cloud of agonies-Its demon-worm that never dies-The everlasting rise and fall Of fire-waves round the infernal wall; While high above that dark red flood, Black, giant-like, the Gallows stood : Two busy fiends attending there: One with cold macking rite and prayer, The other, with impatient grasp, Tightening the death-rope's strangling clasp!

The unfelt rite at length was done-The prayer unheard at length was said-An hour had passed :- the noonday sun Smote on the features of the dead ! And he who stood the doomed beside, Calm gauger of the swelling tide Of mortal agony and fear, Heeding with curious eye and ear Whate'er revealed the keen excess Of man's extremest wretchedness : And who in that dark anguish saw An earnest of the victim's fate, The vengeful terrors of God's law, The kindlings of Eternal Hate-The first drops of that fiery rain Which beats the dark red realm of Pain,-Did he uplift his earnest cries

Against the crime of Law, which gave His brother to that fearful grave, Whereon Hope's moonlight never lies, And Faith's white blossoms never wave To the soft breath of Memory's sighs ;-Which sent a spirit marred and stained, By fiends of sin possessed, profaned, In madness and in blindness stark, Into the silent, unknown dark? No-from the wild and shrinking dread With which he saw the victim led Beneath the dark veil which divides

Ever the living from the dead,

And Nature's solemn secret hides. The man of prayer can only draw New reasons for his bloody Law; New faith in staying Murder's hand, By murder at that Law's command; New reverence for the Gallows-rope, As human nature's latest hope ; Last relic of the good old time, When Power found license for its crime And held a writhing world in check, By that fell cord about its neck; Stifled Sedition's rising shout, Choked the young breath of Freedom out, And timely checked the words which sprung From Heresy's forbidden tongue; While in its noose of terror bound, The Church its cherished union found, Conforming, on the Moslem plan, The motley-colored mind of man, Not by the Koran and the Sword, But by the Bible and the Cord !

VI. Oh, Thou! at whose rebuke the grave Back to warm life its sleeper gave, Beneath whose sad and tearful glance The cold and changed countenance

Some of the leading sectarian papers have lately published the letter of a clergyman, giving an accoun-of his attendance upon a criminal, (who had commit of his attendance upon a criminal, (who had committed murder during a fit of intoxication,) at the time of his execution, in Western New-York. The writer describes the agony of the wretched being—his abortive attempts at prayer—his appeal for life—his fear of a violent death; and, after declaring his belief that the poor victim died without hope of salvation, concludes with a warm eulogy upon the Gallows, being more than ever convinced of its utility by the awful dread and horror which it inspired. Broke the still horror of its trance, And waking, saw with joy above, A brother's face of tenderest love; Thou, unto whom the blind and lame, The sorrowing and the sin-sick came, And from thy very garment's hem Drew life and healing unto them, The burden of Thy holy faith Was love and life, not hate and death Man's demon ministers of Pain, The fiends of his revenge, were sent

From Thy pure Gospel's element To their dark home again. Thy name is Love ! What, then, is he, Who in that name the Gallows rears, An awful alter built to Thee, With sacrifice of blood and tears? Oh, once again Thy healing lay
On the blind eyes which know Thee not;

And let the light of Thy pure day Melt in upon his darkened thought. Soften his hard, cold heart, and show The power which in Forbearance lies, And let him feel that Mercy now Is better than old sacrifice VII.

As on the White Sea's† charmed shore,

The Parsee sees his holy hill With dunnest smoke-clouds curtained o'er, Yet knows beneath them, evermore, The low, pale fire is quivering still; So underneath its clouds of sin, The heart of man retaineth vet Gleams of its holy origin; And half-quenched stars that never set, Dim colors of its faded bow, And early beauty, linger there, And o'er its wasted desert blow Faint breathings of its morning air. Oh! never yet upon the scroll Of the sin-stained, but priceless soul, Hath Heaven inscribed 'DESPAIR! Cast not the clouded gem away, Quench not the dim but living ray-My brother man, Beware! With that deep voice which from the skies Forbade the Patriarch's sacrifice,

† Among the Tertars, the Caspian is known as Akdingis, that is, White Sea. Baku, on its Persian side, is remarkable for its perpetual fire, scarcely discoverable under the pitchy clouds of smoke from the bitumen which feeds it. It is the natural fire-altar of the old Persian worship.

God's angel cries, FORBEAR!

NON-RESISTANCE.

Annual Meeting of the Manchester and Salford Peace Society.

The annual meeting of this Society was held in the Corn Exchange, Hanging Ditch, on Wednesday evening; and the following, amongst other gentle-men were present:—Joseph Brotherton, Esq., M. P.; H. C. Wright, Esq., of Philadelphia; Geo. Pilkington, Esq., late Captain of the Royal Engineers; R. R. R. Moore, Esq.; Revs. Wm. M'Kerrow, Wm. Shuttle-worth, Franklin Howorth, of Bury, and — Shep-herd of Ruys' Messrs, Wm. Reprop. solicitor, Lopworth, Franklin Howorth, of Bury, and ———Shep-herd, of Bury; Messrs, Wm. Benson, solicitor, John Rowbotham, &c. The meeting was not very numerously attended. At ten minutes to 8 o'clock, the chair was taken by Joseph Brotherton, Esq., agreeably to the unanimous call of the meeting.

The Chairman, in opening the proceedings, said, they were met together for the purpose of disseminating principles and sentiments greened to were

inating principles and sentiments opposed to war, and favorable to permanent and universal peace. All persons with whom he had ever conversed or the subject said, that they deprecated war; but un-fortunately peace principles were either forgotten ed when they were most needed to be or abandoned when they were most needed to be brought into practice. (Hear, hear.) The object of the Peace Society, then, must be to inculcate those principles, and to show their importance to mankind. War must be considered as contrary to the principles of humanity, and the principles of true religion, and as opposed to the welfare of nations, (hear, hear.) and were we to consider the evils of war, and contemplate them in all their horrors, the human mind must naturally shudder at what must necessarily be the results of war, and we must feel disposed to en-deavor to put an end to it. It was almost impossible for any one adequately to describe the evils conse-quent on war. If we considered them as regarded the loss of human life, as regarded the cost of war, the injury that was done to society, to trade and commerce, and the demoralizing influence of this atrocious system,—on all these grounds, war was much to be deprecated. It was difficult to lay hold of the minds of persons by looking merely at the morality of the question, especially when the pro-fession of war was held to be honorable; but only consider the great loss of human life that had taken place in the great wars which had existed in our on day He believed it was on record that in the French war, there were not fewer than a million of human beings sacrificed; and, of these, 40,000 fell at the battle of Waterloo. Again, if we turned to Affghanistan, to China, and to other places, and saw the great sacrifice of human life that had taken place, for purposes which it was almost impossible for us to ascertain,—when we looked at this, he thought every man who possessed a feeling heart, and desired that Christianity should be established, must endeavor to check such a system, and, if possible, to disseminate the principles of peace am mankind. (Applause.) But it was not only the great loss of human life; the expense of war ought also to be considered. He had seen a calculation which made the expense of the French war to be £2,700,-000,000 sterling; and he was looking at the accounts which were the other day laid before the House of Commons, of the expenses of the ordnance, the navy and the army since the peace; and found that it amounted to £432,000,000. (Hear, hear.) Since 1814, during 28 years of peace, we had spent that enormous sum in supporting a standing army and, if we added the interest of that amount, and also the extra expense with regard to the militia, and the yeomanry, it would not be less than a thousand millions of money. Well might the nation complain of being burdened, when they spent their money in such fruitless ways. (Hear, hear.) It had been said, with truth, that war was a repeal of all the laws of the decalogue; for it seemed to exclude every virtue, and to incorporate every vice. He believed the Duke of Wellington said that a conscientious Christian should never be a soldier. He (the chairman) conceived that war was contrary to the divine law, and to the spirit of Christianity; and he could not imagine, that a nation of Christians could consider that such a system was necessary either for their protection or their well-being. Above all, he was very much disposed to favor the principle, that, if we could only establish free trade amongst the nations of the world-(loud applause)-that that would tend more to the promotion of peace princi-ple than any other means that could be adopted. We were naturally dependant upon each other; families, communities, and nations, were dependent upon each other; and this mutual dependence should teach us that we ought to perform mutual services; and if all nations were mutually determined to benefit each other, instead of injuring each other, it would establish, he was convinced, a universal bond of peace throughout the world. (Hear, hear.) It was sometimes said, that to be prepared for war, was the best way to secure peace. Why, he knew that, if a man learned to box, he was always wishthat, if a man learned to box, he was always wishing to practise it—(laughter)—and so it was with these who were brought to the military profess.

Mr. Moore then remarked upon the good working of these who were brought to the military profess. those who were brought up to the military profes-sion—they wished to exercise it. (Applause.) War was a remnant of barbarism; and, if men once became rational and Christian, they would never give their sanction to war. The real principle of religion would always keep a man from injuring his neighbor, and from violating a most sacred and solemn agement to war, we might rest assured that we fell short of the christian standard.

Mr. Wm. Benson, solicitor, read letters from Richard Cobden, Esq., M. P.; Charles Hindley, Esq. M. P.; Dr. Bowring, M. P.; and the Rev. Charles Baker, of Stockport, stating their inability to attend the meeting; but expressing their entire concur-rence in the objects of the Society. He next read the report of the committee of the Manchester aux-iliary for the past year. It stated that the committee had reason to believe, that the efforts of the Soclety had been very successful in opening the eyes of the public to the impropriety of war, and that the tracts which had been distributed had had a very considerable effect in preventing parties from enlist-

ing into the army. The total number of publications | ing into the army. The total number of publications distributed last year by this auxiliary, amounted to about 50,000. The total receipts during the year had been £34. 15s.; the expenditure, £43; making an excess of expenditure over the income of £8. 5s. This report (continued Mr. Benson) extended to the end of 1842 only. Since that time, he was glad to communicate, that, within a circuit of 20 or 30 miles round Manchester, twelve new anti-war associations had been formed, and several others were in course of formation, through the indefatigable labors of Henry C. Wright, Esq., of the United States. He was a well known lecturer in America, upon the subjects of peace and anti-slavery. He had delivered, in about two months, not fewer than 60 lectures, and addressed about 35,000 persons.

George Pilkington, Esq., in moving the adoption

George Pilkington, Esq., in moving the adoption

of the report, observed that no one could read the Bible without finding that a Christian could not, durst not, take up a weapon to kill a man. He had been in the army, and was captain of a corps of Royal Engineers. His business was to reconnoitre the enemy, mark his position, mark the ground he occupied, report it to the commander-in-chief, and tell him where the weak points of the enemy were. Consequently, if he had that to do, and had risen to the scale of carteria in the care, he weat know out the rank of captain in the corps, he must know every thing about war. He was an infidel during the whole of the time he was in the service; and, humanly speaking, he believed if he had been in the army to this day, he should have been an infidel still; and for this reason, that there was not one single principle or law connected with that service that was christian, but, on the contrary, anti-christian. When he was in the army, and heard the principles and doctrines of Christianity propounded by preachers, he said, 'Why, they don't believe they are preaching.' Christianity taught them to 'love their enemies;' but they could not love them and shoot them. Again, they prayed for peace,—'Send peace in our time, O Lord!' and, in a moment after, they were asked to pray in such a manner as this, every soldier was ready with his firearms to fight immediately, if directed to do so, whether the cause was good or bad. (Applause.) When we read, again, in the course of those prayers, 'From battle, murder, and sudden death, good Lord, deliver us,' how could he expect that those men could believe in prayers, when they were praying to be prevented from that which they proposed to do at the very next moment? What would the meeting say to a thief, if, when he stood before some shop door at the dead of night, he should say, 'Lord, keep me from picking and stealing, whilst at the time he was boring a hole in the door to break it open? (Laughter.) Why, they would say he was a hypocrite; they never would say he was a Christian. He had been lecturing on this subject ten or eleven years, and had spoken to 500,000 people on the subect, and he was now going over the same course of country once more, perhaps to finish; but his reason for going over it again was, that he did not sufficiently define his object previously. He went round the country now expressly to address Christians, for the purpose of convincing them that war was con-trary to the principles they professed. He had been trary to the principles they professed. He had been over two-thirds of the world; and he could testify, that, wherever wars were found, there demoralization existed, as the consequence of those wars. He believed that no nation could lay down its arms, except it were determined also to lay down its wickedness. In the meantime, his advice to this meeting was to 'come out from amongst them, and be separated.' He was a man who recognized civil authority. He had been scandalized, and it had been said that he wished public governments to be put down. No such thing. It was the people who meddled with religious ways they recould not down.

with politics, were the people that would put down government; not he, who was no disrespecter of government, however he might have been misrep-

sented. (Applause.)
Mr. John Rowbotham seconded the resolution which passed unanimously.

Mr. R. R. R. Moore moved the next resolution ppointing a number of gentlemen officers of the Society, for the ensuing year. He expressed him self glad, that, amidst many and pressing engage ments, he had had the opportunity of attending the meeting on the present occasion. He could no help, when he thought upon this question in these times of peace, turning his attention from the hor-rors of war to the injury the system did to the man. A few days ago, he was on a different mission at Plymouth, and saw them drilling a number of troops. Every foot fell upon the ground at the same moment; every eye was turned in the same direction at the same instant; every thing was done with a precision that could never have been effected, had not the man been exterminated, and instead of the man there was a machine. (Hear.) He had watched the drill of recruits till his heart sickened at it; no at the mere sight, but because he was convinced that the whole aim and object of this proceeding was to make a man have no mind, no self, no soul, but to be nothing but a musket carrier and a bayone carrier. (Applause.) That was the aspect of wa that had always engaged his attention. Give him any thing but the degradation of a human being. A soldier was a slave; and, though he was dressed in a special uniform, he was as purely a slave as the African in America was. A soldier was a man who had no will of his own. How, then, was it that men had been got to become soldiers? How was it that men who could not bear the little restraint their paracter was to prove the way to be a soldier of the soldiers. rents put upon them at home, who had such prorushed into the army for liberty? How did it hap pen that they who could not bear a word of advice pen that they who could not bear a word of advice before, could bear the most tyrannical usage in the army? Why, it simply happened in this way, that, once in, they must stay there; they could not get out of it; they must remain. Once enlisted,—having sacrificed themselves, perhaps, in a fit of passion or drunkenness,—they were handed over to men who were to teach them that they were to have liberty, and independence, and self, no longer. He (Mr. Moore) felt that war, no matter where or how it was commenced, was murder, and that all men it was commenced, was murder, and that all men who engaged in it, committed murder; and tha all men who, in times of peace, were trained for it. were guilty of a crime as great as that of the man who watched for his victim, and then murdered him But take off the soldier's uniform; dress him in a pain suit, in the solder's uniform; dress min in a plain suit, in the ragged, wretched drapery of some of our hard-worked operatives; put the gun and bayonet in his hand then, and let him go out then, and do what the soldier does; and what then? Why, then, this same law of liberty under which he was shielded before, directly came forward, and hanged him. Let the many, if they please, go out, individuals, but let the whole nation take their ing tools, and go out to avenge themselves of some wrongs they had suffered, and what then? Why the leaders of them were taken and hanged—(hear hear)-those men were tried as murderers, and rebels, and so on. Now, where was the human tri-bunal which had the right to say, 'It is wrong for men under such circumstances to kill one ano but we will lay down a code by which it shall be right for men to kill one another under other circumstances: it shall not be right for men to kill one another on their own responsibility, but the govern-ment of the day shall do it?? To-day, if a man went out and killed his fellow-man, he was hanged for it; to-morrow, the government said he might do it. Af ter some observations on the strange inconsistency of showering honors on military heroes, whilst those who cultivated the arts of peace, and contributed to the social advancement of their fellow-creatures, were neglected,—Mr. Moore adverted to the expense of maintaining the British army and navy. In 1833, the sum voted for the maintenance of these two departments was £12,000,000; in 1834, £12, 000,000; in 1835, £11,500,000; in 1836, £12,000, 000; in 1837, £12,666,000; in 1838, £13,250,000; in 1839, £13,000,000; in 1840, £14,000,000; in 1841, £15,333,000; in 1842, from £18,000,000 to £20,000,000; and in 1813, the estimates were £14,-500,000. Now these taxes were not paid without the peace principles throughout the country, and urged the meeting to contribute to the funds of the Society. It had cards to distribute, agents to cuploy, meetings to hold; and he would have them t

one another. (Applause.)
Henry C. Wright, of Philadelphia, next addressed
the meeting. Who, he asked, had got to answer for
all this blood that they had been hearing about this system of wholesale and legalized m Who had got to answer for the blood shed in and Affghanistan so recently, by this nation? Every man in the kingdom who advocated the war system had it to answer for; and the soldier, in his opinion, was the least guilty of all; for he had all the danger to encounter. Those who advocated the bloody principle were more guilty than those who,

ontribute to it as a branch of national education

or he did not know how they could teach men any

thing better than to love one another, and to trust

thanks of the meeting be given to H. C. Wright, who had crossed the Atlantic on a mission of peace; and also to the other gentlemen who had aided the cause by their lectures during the past year.

who had crossed the Atlantic on a mission of peace; and also to the other gentlemen who had aided the cause by their lectures during the past year.

The Rev. Wm. M'Kerrow, in seconding the resolution, pledged himself to use his influence amongst his brethren in the ministry, to induce them to come forward and join the Society, so that, at the next annual meeting, instead of his being the only Manchester minister enrolled as a member, there might be many others. There were three great principles, in the promotion of which he hoped to be able to take a more active part than he had hitherto done, namely, the principle of free trade, the principles of total abstinence, and the principles of total abstinence, and the principles of peace. (Applause.) He rejoiced to think, that the principles of peace were gaining ground rapidly. He trusted the time was not far distant when those principles would be taken up energetically, and when they should find all the dissenting ministers of Manchester on that platform. He felt it his duty to avow his attachment to the cause, and to direct public attention to it by delivering a course of lectures on the ter on that platform. He felt it his duty to avow his attachment to the cause, and to direct public attention to it by delivering a course of lectures on the subject. (Applause.) The resolution then passed manimously. The chair having been taken by the Rev. Wm. M'Kerrow, the thanks of the meeting were unanimously voted to Joseph Brotherton, Esq., for presiding; and the meeting separated at half-past ten o'clock.

Astronomical Apparatus.—We are happy to learn, says the Daily Advertiser, that the amount of \$25,000

Capital Punishment. The following is a strong argument against the liabolical system of capital punishment:—The Leeds Eng.) Times mentions the circumstances of the ex-ecution of four men, James Ashcroft, David Ash-croft, James Ashcroft, Jr. and William Holden at Lancaster. They were executed in 1817, charged and convicted, on circumstantial evidence of the murder of two female servants of Mr. Littlewood, at Pendleton. A few days ago, John Holden, an old man, and uncle of one of the men executed, confessed himself on his death bed, the perpetrator of the deed. The following tragical circumstances occurred at the trial and execution. It appears that all the prisoners were without counsel, and that upon receiving sentence of death, each of them protested to the count his innecessed. Laces Advent 2. Lancaster. They were executed in 1817, charged and convicted, on circumstantial evidence of the murder of two female servants of Mr. Littlewood, at sentence of death, each of them protested to the court his innocence. James Ashcroft, Sen., exclaimed,—'This is murdering us in cold blood. God will reveal this injustice. I pray earnestly that he would in the A. S. Standard, that the barriers of caste have reveal this injustice. I pray earnestly that he would now send two angels to declare upon that table who committed this murder. We are all innocent: I will declare it so to the last.' David Ashcroft invoked God, and declared his innocence in the same manner. James Ashcroft, the younger, said, 'If I must suffer for a crime I never committed, I implore your honor to look in mercy upon my poor wife and children.' (Here the wife being in court, shrieked out, fainting.) Wm. Holden said, pointing upward, 'There's a God yonder who knows that we are innocent, and who will make amends for this.' These exclamations being stopped by the Judge, sentence of death was passed upon them all; at the conclusion of which, David Ashcroft told the Judge, that the public schools on the same terms as others, viz.—acording to their qualifications. Friend Nathaniel Barnust suffer for a crime I never committed, I implore your honor to look in mercy upon my poor wife and children.' (Here the wife being in court, shrieked out, fainting.) Wm. Holden said, pointing upward, 'There's a God yonder who knows that we are innocent, and who will make amends for this.' These exclamations being stopped by the Judge, sentence of death was passed upon them all; at the conclusion of which, David Ashcroft told the Judge that the conclusion of which, David Ashcroft told the Judge that the conclusion of which, David Ashcroft told the Judge that the conclusion of which, David Ashcroft told the Judge that the conclusion of which, Washing Washer State of the Mattie, When Europe is a condition of the schools on the same terms as others, viz.—acording to their qualifications. Friend Nathaniel Barcording to their qualifications. Friend Nathaniel Bar of death was passed upon them all; at the conclusion of which, David Ashcroft told the Judge that he hoped God would not allow the injustice done to them to be always unknown; and Junes Ashcroft, Jr., said, 'he would meet a higher Judge with a conscience clear of this guilt.' At the place of execution, on the following Monday, the crowd assembled was immense, and there upon the scaffold, the convicts renewed their protestations of innocence. David Ashcroft said, 'I am glad to see so many per-Jr., said, 'he would meet a higher Judge with a conscience clear of this guilt.' At the place of execution, on the following Monday, the crowd assembled was immense, and there upon the scaffold, the convast was immense, and there upon the scaffold, the convast was immense, and there upon the scaffold, the convast was independent of the converse of the conve whole world die with a lie in my mouth. At this pability. A most horrible act of inhumanity, and a period they all joined in singing four lines of a hymn, which they had not quite finished when they were.

Wreck of the Lexington—recovery of part of it.—The

launched into eternity.

These awful facts, we should think, ought of themelves to be sufficient to bring about the abolition of capital punishment. The humane maxim of the law is, better that ninety and nine guilty men escape, than that one innocent man should suffer. Better, far better, say we, that a million of the vilest criminals should go 'unwhipt of justice,' than that any human being should be condemned to the torture which agonized the bosoms of these poor Englishmen. Theirs was the hardest fate that mortals can suffer, and should teach us how liable to err are human tribunals.

The Right Spirit.

Below is copied from the Signal of Liberty an extract from a speech by Professor Cleveland of Michigan, at the last meeting of the Anti-Slavery Society of that State. Professor Cleveland is a son Society of that State. Professor Cieverana of the Society of New-England, and was known, before he went to the West, as one of the most eloquent and talented ministers of eastern Massachusetts, as he now is in the front rank in ability and influence among the western clergy. Let every clergyman in the country, or even in the free States alone, adopt such language as he uses, and act consistently with it, and slavery would soon be but a theme for history.

'It is thought that the prejudices of community should be regarded, and a minister should be careful not to run against them. He had no reverence for prejudice. It had no amiable characteristics. It is the offspring of corruption. Did the founder of Christianity yield to popular prejudice? Did he not, rather, sternly withstand it? Said Mr. C. must I bow down to it? Must I be subject to its decipion? If this he processary to the character of a start of the contractor of sion? If this be necessary to the character of a If there is a stigma attached to the adant hands. If there is a stigma attached to the advocacy of the rights of man, I desire it, I court it, line of steamers is withdrawn from the line, to undergo at thorough overhauling and repair, Capt. Hewitt me till I die!'

Mr. C. declared that while he preached the gos Mr. C. declared that while he preached the gospel, he would stand in a free pulpit. They might turn him out, if they pleased, but he would not be muzzled while he was there. He had made up his mind to proclaim the damning sin of slavery, cost what it will. Abolitionism is a part of the gospel which shall be heard where he speaks. Slaveholding belongs to the kingdom of the devil, and must be overthrown. The chattelizing principle is most be overthrown. The chattelizing principle is most devilish and infernal. And now he was upon this was upor would mention the pain and disgust he at hearing the word 'nigger' pronounced by professing Christians, and by some, too, of well known piety, in a sneering and contemptuous manner, utfor a person to manifest much of the spirit of the devil, merely by the manner of pronouncing this

Correspondence of the N. Y. Tribune. Riot near Pittsburgh --- Frank Johnson's Band Mobbed.

Allegheny City, Pa. May 17th, 1843. For several days past, the celebrated Frank John-For several days past, the celebrated Frank Johnson, with his band, has been delighting the amateurs of our sister city, Pittsburgh, with his delicious music. He has drawn full houses, and has been treated by the citizens generally in the most kind and cordial manner.

The southern stave, it has been adve, it is note search as regards fife and the possession of property, than was the Roman patrician of the 4th century. If such is the fact, we can only say that the 'Roman patrician of the 4th century' was a miscrable fellow, any way he could fix it.—Dyily Mail.

During the last winter, the Washingtonians of Allegheny built a spacious brick hall for Temperance meetings, which is known as 'The Washingtonian Ark.' They still owe about four hundred dollars on the building; and in order to raise funds for the payment of the labt energy legislant Washingtonians. ment of the debt, several prominent Washingtonians days since. He we solicited and obtained a promise of the services of Mr. Johnson and his band for two evenings, the proceeds of the concerts to be devoted to the liquida-tion of this debt. Last evening the first concert was tion of this debt. Last evening the first concert was given in the 'Ark,' and I am sorry to say that a large rabble of men and boys gathered around the doors and windows, and by their hooting and yelling did what they could to mar the pleasure of those within, who had previously paid their money for a rare musical treat. But this disturbance was not the worst of it. At the close of the concert, the mob followed Mr. Johnson and his company, shouting 'nigupon the unfortunate performers. One poor fellow was severely, it is feared dangerously wounded in the head, and others were more or less hurt. No thanks to the mobocrats that life was not taken. lowed Mr. Johnson and his company, shouting 'nig-ger' and other opprobrious epithets, and hurling brick-bats, stones and rotten eggs in great profusion they hurled their missiles with murderous reckless-ness, if not with murderous intention. Every wellness, if not win murderous intention. Every wendisposed citizen deeply regretted the disgrace thus brought upon our city, and no efforts, I am confident, will be spared to bring the perpetrators of this aggravated, unprovoked and diabolical outrage to justice. tice. Of course, no friend of the temperance en-terprise could have been engaged in this coward-

Moral sussion and law won't mix, any way you fix it. The moment you begin to talk about the lat-ter, the former loses all its force, and is perfectly useless. Tell a rum-seller, or a rum-drinker, that you will coax him to-day, and prosecute him to-mor-ow if the coaving the coarse. you will coax him to-day, and prosecute him to-morrow, if the coaxing does not have the desired effect, and you completely destroy all the influence that coaxing might have had if it had stood alone.—

Threats are not moral sussion, and rower and you completely destroy all the influence that the way it works: poor drunkards are dragged to the House of Correction, and confirmed in their intemperance by the brutal conduct of professed to the control of the professed to the profe coaxing might have had if it had stood alone.— Threats are not moral suasion, and rum-sellers and rum-drinkers know it.—Torrent.

Astronomical Apparatus.—We are happy to learn, says the Daily Advertiser, that the amount of \$25,000 which was a short time since proposed to be raised in this city, for the purpose of a telescope, and other astronomical instruments, is all subscribed. Of the above sum, \$5000 were subscribed by one gentleman, 1000 by another, several sums of \$500 by other individuals, \$3000 by the American Academy of Arts and Sciences, and \$100 by the Society of Diffusion of Useful Knowledge.

Wreck of the Lexington-recovery of part of it. The Wreck of the Lexington—recovery of part of it.—The New-York Sun of yesterday says: 'We understand that Mr. Mark W. Davis of Newark, descended in a diving bell on Monday last, and recovered part of the wreck of this unfortunate steamer, the destruction of which caused such a lamentable loss of life. The remnants which have been recovered are said to be a great curiosity—portions of them being burned and charred. We hear they will be brought to the city for exhibition.

state that the boilers of the steam tow-boat Ph.conix, Capt. Annable, while lying at the wharf at Lafayette, exploded, destroying several lives, and doing other severe injury. Of eight boilers, three were blown overboard. Robert Ross and John Finn, firemen, were killed; a Mr. Hall, a passenger, is supposed to have jumped overboard and drowned. Laman Faust, fireman, John Passaic, and Charles Daais, deck hands, were missing, and several others were badly scalded. No cause was known for the accident, as the boilers had been in use only three years. state that the hoilers of the steam tow-boat

On Wednesday forenoon, a destructive fire tool place at East Cambridge. It commenced in a stable in the rear of the hotel, and soon extended to an adjoining stable, and then to the hotel. All these, with joining state, and then to the note. Art trees, with several small wooden buildings, were consumed. It crossed the street, and nearly destroyed a large brick building, occupied in the lower story for stores, and in the upper stories by families. The wind was exceed-ingly high, and for a time it threatened a great confla-

Travelling on the Sabbath .- The councils of Wil mington, Del. have passed an ordinance to prevent the landing of passengers from steamboats on their wharves on the Sabbath, and also to prevent all steamboats, except they should happen to contain the U. S.

Buffulo on the 1st of June. At New Haven the frost was very severe, and we fear this is but an index of what it was all over the country. We expect to hear of iceburgs at New Orleans. Good !- The Cincinnati Presbytery, (New School,)

to which Drs. Beecher, Stowe, and other eminent e is most e is most pon this, had felt by pro-Fire in the Woods .- A tract of 4000 acres of woo

The southern slave, it has been said, is more secur-

of acres! It is set up by some American purchasers from the heirs of the Spanish Duke of Alagor. Death of a Millionaire .- Peter Lorillard, Esq. die

at his residence in Westchester, New York, a few days since. He was one of the wealthiest citizens of The Tockwotton House, near the railroad depot at

A Good Proposition.—Rev. Wm. L. Tucker of Augusta, Georgia, has submitted to his brethren in the ministry in Georgia, that each one of them shall endeavor to raise five dollars between this and the meet deavor to raise ave doints between this and the meeting of their State Convention in May next, for the support of Rev. Mr. Stevens, at Maulmain. Mr. Stevens is a native of Georgia. [This is slaveholding pity—to proselytize the heathen abroad, and support heathenism at home!]

Ten persons have recently been sentenced to the House of Correction, in Portland, for drunkenness.— Lowell Patriot.

This is the city that lately voted to put down run temperance by the brutal conduct of professed temperance men. Is there not one Washingtonian in Portland?—White Mountain Tory.

ITEMS.

Steamboat Explosion.—The New-Orleans papers

Snow in Summer .- It snowed in Philadelphia an

piety, in a sneering and contemptuous manner, ut-terly unworthy of their profession. It was possible burnt over last week. Loss 50,000 dollars. Fortuof the nately no houses were burnt, though many families fled. Many poor men have lost their whole winter's labor in cording wood.

A letter from St. Thomas, dated May 13, 1843, says: 'It is now decided that the French line of steamships, fifteen in number, will commence running next month, and that St. Thomas will be one of the principal depots in the West Indies.'

A Land Claim is set up in Florida for ten million

Providence, is to be converted into a Ladies' nary. It is a magnificent building.

THE PRESENT.

The public

umbers, containing thirty-two or nd will form a volume of three his our pages annually. The subscrip ollars a year, paid in all dollars a year, paid in advance.

The PRESENT, ar its name indicate reflect the Signs of the Times. Its aid all movements which seem fitted to and growth in Religion, Science, are will seek to reconcile faith and free in liberty, order and progress to heart and party differences by statements of ciples; and to anisot statements. interesting our communities, such as T Church Reforms, Social Reorganization tion, Universal Liberty, Human Right ishment, Peace, Purity, Health, &c. and candor; to encourage and note spiritual and humane enterprises, to rea and suffering; to record discoveries. translations, by descriptions and critics creations, as well as by tales and poems authors, to unite beauty with truth authors, to unite beauty with trade pages are open to all who can express the sum of the pages and feeling, and friendly contributors is requested. Commay be addressed to William Henry Charwill thank those who may feel interested is odical, to act as agents in objects.

odical, to act as agents in extending its circulation. NEW PUBLICATIONS JUST Published and for sale at the Anissi Depository, No. 25 Cornhill, THE COVENANT WITH JUDAS, a sermon hi Pierpont, occasioned by the

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Washingtonian Temperance House

THE subscriber takes this method to infinite friends, that he has taken the large and coast dious house, No. 15, West Centre-street, come dious house, No. 15, West Centre-street, (come of Southac street,) and opened the same as a few Temperance Boarding House, where he will be to py to accommodate his friends and persons stating city, by the week or day, as occasion may necessary to the week or day, as occasion may necessary to the will be made to ender he had pleasant and agreeable, and make it a desirable had to such persons as will be pleased to favor him at their patronage.

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A N Address to the Clergy, by Wm. Les, and
subject of the 'life of God in man,' as the an
foundation of righteousness and salvanian tree in
114 pages—price 17 cts. 'The doctrine of Shira
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Artificial Teeth supplied of the purest man inserted on the most approved principle, with tures or wires, so as to aid materially in spe

tures or wires, so as to aid materially in spect mastication without subjecting the patient to the consequences which so frequently ease when have been set without care or attention to the ture of the maxillary bone.

Specimens of work to be seen at the office ticular attention paid to the management of there of children's teeth. Treatment for the Technical diseased Antrum, &c. Every operation wants give perfect satisfaction to those who may ture with a call.

Persons visiting the city in want of Tesh into

Persons visiting the city in want of Teethin on Gold Plate, can have them accurately fitted or five hours' notice.

A FRESH SUPPLY.

NOTHER supply of the old standard wor just been received at the Anti-Slavery A NOTHER supply of Anti-Slavery The among which are, Bible against Slavery The Northern Men to do; Authentic Ancedetes of can Slavery; Jay's View; Mrs. Child's Apper Also the following new publications: shalls Melodies, containing upwards of ninety pagests cellent music, mostly new; Caste and Slaveyia American Church; The Texan Revolution, by I Child; and O'Connell's History of Ireland.

THE TRICOPHEROUS,

OR MEDICATED COMPOUND Is now acknowledged by thousands, we ly, to be the only remedy to prevent to restore the hair that has fallen off, or to prevent grey hair; to cure and pearance of scurf and dandroff fro seep it in the most healthy, soft and g free from all oily and greasy appears virtues of the Tricopherous, or Med are: 1st, Its bracing, strengthening. are: 1st, Its bracing, strengthening, and perties. 2d, Its gently stimulating the skin. 3d, Its producing and encourage in the bulb or root, and particularly in receives the vessels and nerves, giving to the hair. 4th, Its equalizing the cit fluids. 5th, Its freeing the skin from perspiration, sourf and dandroft, and hair to curl. 6th, And, its frequent us the hair in beauty and health to the life. For sale at A. S. JORDANS, 2 For sale at A. S. JORDAN'S, 2 Mile

from Washington st. BOARDING HOUSE FOR COLORED SEAMEN.

The subscriber begs leave to infor seamen as may visit Boston, that he excellent Boarding House for their on temperance principles, at No. 5, 8 (first house below the Bethel Chanhappy to receive their patronage. A spared on his part to make their situation satisfactory. The rules of the house wi ance with good order a No. 5, Sun Court S Boston, June 8, 1842.

UNION HOUSE.

THE subscriber has late The house has been put in c well calculated to accommodat posed to award their patrons the city are solicited to call where every exertion will be sojourn a pleasant one, and the

Boston Sept 30th, 1842.

Oakland.

AGENTS OF THE LIBERATOR. CONNECTICUT. -S. S. Cowles, Ha Hall, East-Hampton; Ja New-York.—Isaac T. Hopp Charles S. Morton, Albany:—J uteles;—Thomas McClintock, Barker, Peru; R. D. H. Yard

Barker, Peru; R. D. H. Takeher, Peru Yan.
Hartshorn, Penn Yan. C. Howell, J. Pennsylvasia.—H. C. Howell, J. Vashon, Pittsburg;—M. Preston, James Fulton, Jr., McWilliamstown; Enterprise;—Thomas Hambleton, Kent, Andrew's Bridge;—John Co. James M. M. Kim, Philadelphiu; Jose, Ohito.—Charles Oleutt, Medina;—Salem;—James Austin, Atteater; Lumbiana;—Jos. A. Dugdale, Cortsion Qukland.

[SEE FIRST PAGE.]

FROM THE POSTMASTER GENE Remittances by Mail. — A Postm money in a letter to the publisher; pay the subscription of a third pers letter if written by himself

Agents who remit money hou nate the persons to whom it is to be